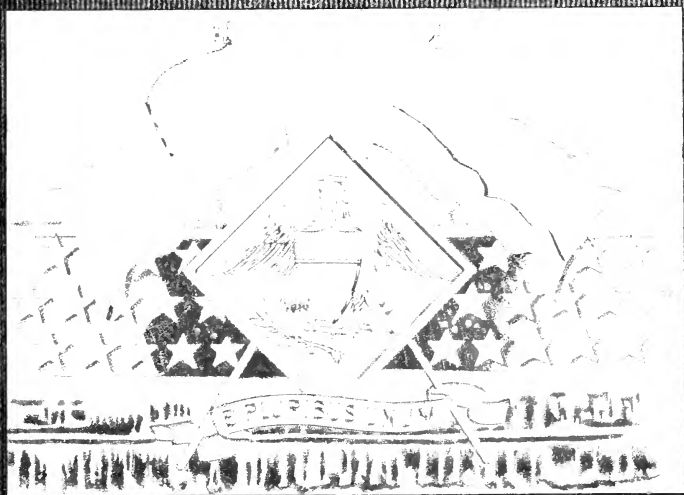


Russia Then and Now 1892-1917



Francis B. Reeves

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Reeves, Francis Brewster, 1836-
Russia then and now, 1892-1917; my
mission to Russia during the famine of
1891-1892, with data bearing upon Russia
of to-day, by Francis B. Reeves; with
thirty-four illustrations. New York,
London, G.P. Putnam's Sons, 1917.
xiii, 186 p. front., plates, ports.,
facsim. 21 cm.

Two of the plates accompanied by guard
sheets with descriptive letterpress.

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From the Autographic Album, 1892.

Family of the Emperor of Russia: 1. Czar Alexander III. 2. Empress Marie. Children: 3. Nicholas, the present Czar. 4. Grand Duke Michael. 5. Grand Duke George who died after the accident with a velocipede. 6. Grand Duchess Xenia. 7. Grand Duchess Olga. (Both Grand Duchesses are now giving their services to the Red Cross.)

RUSSIA THEN AND NOW

1892-1917

MY MISSION TO RUSSIA DURING
THE FAMINE OF 1891-1892 WITH
DATA BEARING UPON
RUSSIA OF TO-DAY

BY

FRANCIS B. REEVES

WITH THIRTY-FOUR ILLUSTRATIONS

G. P. PUTNAM'S SONS
NEW YORK AND LONDON
The Knickerbocker Press

1917

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BY
FRANCIS B. REEVES

The Knickerbocker Press, New York

Preface

SURELY we have reason for gratulation that the United States of America and the Empire of Russia have always been on terms of amity, of which fact the coming to us of their warships in our time of threatened disunion; the sending to them of our relief ships in their time of famine; their people's beautiful expressions of gratitude through our Commissioners, and the coming to Philadelphia of their fleet of battleships in 1893 with splendid gifts from their Emperor to the Commissioners to Russia for relief of their famishing peasantry, are happy indications.

And may we not link up with this gold chain Russia's sale to the United States of Russian America—Alaska? A possession of Russia since its discovery A.D. 1741, with an area of 590,884 square miles, they let us have Alaska by treaty of March 30, 1867, for the insignificant sum of \$7,200,000.

Equally good tokens of friendship have followed these long-gone years up to the present day.

The motive to write this book was the resultant of these convincing thoughts.

A frequent traveller or a long-time sojourner in a foreign country might be better qualified to entertain friends at home with an account of his journeyings than can one whose observations have been limited as to territory and time. Yet, encouraged by the assurance that this mission afforded me special advantages such as are not experienced by an ordinary traveller, I determined to make a book-story of it.

Men, whose privilege it is to be living in these days, are wont to discourse upon or to read about the wonderful achievements of human knowledge. Like the ancient Athenians, much of our time is spent in nothing else, but either to tell or to hear some new thing. Happily the present age has that to tell that is of vastly more practical value to the world than was all the boasted wisdom of the Hellenists in the early years of the Christian era.

Not alone in the discovery of new material forces and the skilful unfolding of long-hidden secrets along the lines of the applied sciences, but also in the increase in knowledge of the will and

ways of God and the real meaning of the life of His Son, Jesus of Nazareth, is our age making great forward strides.

If one should now return to earth after a visit upon another planet, our volunteer systems of public charity would be a revelation to him; not, however, such a revelation as was given to the Apostle on Patmos, of a glorious world where there is no death, neither sorrow, nor crying, nor any more pain, for the former things are not yet all passed away. Rather it would be an open vision of a spot of hallowed ground in this "present evil world," where real sickness and sorrow abound; of a city whose inhabitants are continually saying "I am sick."

Ever since the outbreak of the ferocious war two and a half years ago, and still raging, Russia has been growing nearer and dearer to America.

This statement is no implication of our lack of regard for other nations engaged in the terrible conflict. We are mourning for the millions in the war zone who are suffering the pangs of grief and despair. Praying for their relief we harbour a gleam of hope that Almighty God will soon reveal a way to end all wars now and forever.

A PRAYER FOR PEACE

Heavenly Father, God of Nations,
Thou hast blessed our native land,
Showering favours without measure
From Thy ever gracious hand.
Oft beside the quiet waters
Thou hast led us; still lead on;
Shield when dark'ning tempests threaten,
Guard us 'til the storm has gone.

Father, haste the day of promise,
When, in all the world around,
Wars shall cease: ye angels harken!
Hear the gospel trumpet sound!
Wake the echo, Christian Nations!
"Peace on earth" your watchword be,
'Til Love's banner, all victorious,
Floats o'er every land and sea.

Light the torch of truth and freedom
O'er the Nations near and far;
Bid the world's belated rulers
Now prepare for Zion's war.
Glory be to God the Father,
With the Spirit and the Son;
Blessing, honour, glory, power,
To our God, great Three in One. Amen.

The author extends thanks to John Lane Company, publishers, for the privilege of copying

extracts from John Hubbak's *Russian Realities*; to Funk & Wagnalls Co., publishers, for permission to include extracts from John Foster Fraser's *Russia of To-Day*; to Rabbi Joseph Krauskopf, D.D., for the inclusion of his addresses before his congregations at Temple Keneseth Israel; to Hon. Rudolph Blankenburg for the privilege of quoting from his pamphlets regarding his visit to Russia in 1892; to R. Martens & Co., Inc^d., for extracts from their monthly brochure entitled, *Russia*; to the American Geographic Society for including a writing by E. K. Reynolds; to *The Continent*, and to the *Sunday School Times* for articles by Margaret Wintringer; to Samuel McRoberts, Vice-President of the National City Bank of New York, for the use of his publication *Russia*; to the Guaranty Trust Company of New York for extracts from their booklets relating to *Russia's Finance and Commerce*.

FRANCIS B. REEVES.

We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and sweetness,
A story of peace and light.

We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.

We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent His Son to save us,
And show us that God is love.

We've a Saviour to show to the nations,
Who the path of sorrow has trod,
That all of the world's great people
Might come to the light of God!

For darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

COLIN STERNE.

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Grand Duke Nicholas—1892; Czar of Russia, 1894 to 1917. He Married Princess Alix of Hesse, a State of the German Empire, a Granddaughter of Queen Victoria.

Russia Then and Now

I

Russia's Famine of 1891-1892

Great Relief from U. S. A., 1892

FOLLOWING authenticated reports that the agricultural districts of European Russia had suffered an awful failure of their crops of food supplies (1891), there appeared in many of the newspapers of the United States telegraphic reports of an impending famine in a large portion of the Empire. As days went by, despatches, reaffirming and emphasizing these first outgivings of the dreadful news multiplied, and the story of famine-stricken Russia was being discussed by humanitarians all over our favoured land. The Philadelphia Permanent Relief Committee, having received confirmation of these reports, through private and semi-official agencies, and particularly

through telegraphic and written communication with the United States Legation at Russia's Capital, and by conference with our State Department and the Russian Ambassador, was convened to consider the question of sending relief to the sufferers.

At the time of harvesting the grain crops of 1891 the farmers were induced to sell at the bidding of high prices by buyers for the Central Powers. Dr. J. M. Crawford, our Consul-General, writing January, 1892, to the United States Department of State, said:

The great advance in price of grain at the beginning of the last crop season tempted farmers throughout the Empire to sell, trusting to Providence and the generosity of the Central Governments to look after the poor. Hence it was that under the stimulus of high prices, the export of cereals from Russia up to date of the Imperial Ukase putting an embargo on wheat has been officially found to be equal to those of last year, thus seriously complicating the whole matter.

The elevators of the Baltic and Odessa ports, as well as the storehouses on the different lines of railroad, are overflowing with grain that has been contracted for and in part paid for by English and German buyers. This mass of grain, practically the property of foreign speculators, is waiting for the

Imperial gates to open and let it pass through. It is evident that it will be extremely difficult even in an Imperial form of government to prevent it from going to its owners whose object was to sell this grain at a big profit to the Government for the relief of the starving. They rushed the rye and wheat in great quantities over the frontier in the three weeks that intervened between the time the Ukase was determined upon and the date of its taking effect. The peasants in many places tried to stop it, and in some cases bloodshed resulted. They said, "You are exporting the blood of our children."

But what cared these horrid speculators and gamblers for starving children?

Information came to us that the National Red Cross Association had the promise of the people of Minnesota of sufficient corn to load a ship and the thought of the Philadelphia Committee was to collect enough money, from the charitable among us, to charter a steamship and tender the same to the Red Cross that no time might be lost in relieving the distress. Meantime, it was deemed advisable that a special Russian Famine Relief Committee should be formed, to include others than members of the Permanent Relief Committee, to proceed immediately with the work in hand. This Committee was thereupon formed with

twenty-five members, the Mayor being its Chairman. Correspondence with regard to the alleged cargo of corn in possession of the Red Cross evidencing that there was faint prospect of its reaching the Atlantic seaboard within a reasonable time, the Philadelphia Committee proceeded with vigour to make their appeals to the public to purchase flour, rice, etc., and to charter a steamship to carry it to Russia. Sub-committees, one on Transportation, one on Finance, another on Purchases and Supplies, were formed, and all these worked with a will. The Committee met with the greatest encouragement at the outset in the magnanimous offer by the International Navigation Company of Philadelphia of the use of the S. S. *Indiana* free of cost, excepting the actual outlay for expenses of voyage, and the generous proffer by the officers of the Pennsylvania Railroad Company and the Philadelphia & Reading Railroad Company of free transportation over their respective railways for all supplies given or purchased, without limit as to distance or quantity.

The religious exercises on the wharf at the sailing of the S. S. *Indiana*, our first messenger of Mercy to the famine-stricken peasants of Russia, on

Washington's Birthday, 1892, were so unique and remarkable that they commanded attention throughout Christendom. Roman Catholic Archbishop Ryan, Jewish Rabbi Jastrow, Presbyterian Rev. Charles Wood, Protestant Episcopal Bishop Whitaker, Baptist Minister Dr. Wayland and Methodist Episcopal Bishop Foss, standing upon a common platform, gave wings to the faith and hope that inspired every breast, that He who rules the winds and the waves would speed the great ship to its desired haven. And I thought as I looked upon this scene that, though prophecies shall fail, tongues shall cease, and knowledge shall vanish away, the love that binds the hearts of the children of men in the bonds of a common brotherhood shall endure forever. Here was Charity in volcanic action, and in its fire I beheld the beautiful foundation-stone of all true religions, sparkling like a "gem of purest ray serene," and, following its light, flashed across the stormy seas, I have seen it again and again, lightening many a dark and dreary dwelling in dreadfully afflicted Russia. Their cry of distress went up to Heaven and was echoed back to our far distant shores.

The Philadelphia Relief Committee's Commis-

sioners to go to Russia and deliver the *Indiana's* cargo and a liberal gift of money, besides myself, were Hon. Rudolph Blankenburg and Anthony J. Drexel, Jr. As I was obliged to resign the appointment because of the serious illness of a member of my family, Dr. A. L. Biddle was appointed in my place.

So prompt and liberal were the good people of Philadelphia and other towns, in responding to the appeal for money, that when the *Indiana* sailed for Libau, Russia, on Washington's Birthday, 1892, loaded to her utmost capacity, the inflow of money was at its height, and there were no signs of an ebbing tide. Then came the resolution to send a second cargo, and again came the offer from the International Navigation Company of another free steamship, the *Conemaugh*; and again the word from our big railroad men offering to carry the shipment free of all freight charges, even though it was to be transported from afar, as was the greater part of the *Indiana's* cargo. Coal companies freely supplied the steamship with fuel for their engines, and stevedores worked without wages to load them; grocerymen gave provisions for officers and crews; rich men gave of

their abundance, widows of their mites; churches of all creeds, societies of all sorts, Sunday schools innumerable, children of public and private day schools, in a word, almost everybody helped with glowing zeal.

This was in April. The Philadelphia Relief Committee then commissioned me to go to Russia to supervise the delivery and distribution of the *Conemaugh's* cargo.

Following is an appeal from the Pennsylvania Department of the Grand Army of the Republic to every Post of that Department:

Headquarters Department of Pennsylvania,
Grand Army of the Republic,
No. 1025 Arch Street.

Philadelphia, April 1, 1892.

General Orders
No. 4.

- I. The Steamship *Conemaugh* will sail under the American Flag from the Port of Philadelphia, Pa., on April 23, 1892, with a cargo of food for the relief of the starving Russian peasants.
- II. Remembering the acts of friendship shown by the Russian Government and people towards this Nation during the period of the

Civil War, each Post of this Department is requested to donate one or more barrels of flour to this worthy object, not only as an act of humanity towards a starving people, but also as an evidence of the appreciation of the services of the Russian Government at that time by the men who fought for the perpetuation of American Liberty.

- III. All contributions should be marked "Russian Famine Relief, Steamship *Conemaugh*, Philadelphia," together with the number of the Post. They will be forwarded free of charge by any railroad. Notice should also be sent to these Headquarters immediately upon the shipment of donations, stating the number of barrels contributed.

By Command of Department Commander
John P. Taylor.

SAM'L P. TOWN,
Asst. Adjt.-General.

II

Sailing of S. S. Conemaugh

THE ceremonies preceding the sailing of the *Conemaugh*, Captain James W. Spencer, April 23, 1892, though less elaborate than those of the previous occasion, were no less impressive.

Two thousand men and women crowded the wharves and the steamer's deck at sailing time. Singing societies sang patriotic hymns of the two nations, and instrumental bands contributed their music to the joyous God-speed. His Honour Mayor Stuart, as chief executive officer of the City of Philadelphia and Chairman *ex-officio* of the Relief Committee, made an effective speech; two eminent ministers of the Society of Friends, Dr. James E. Rhoads and John B. Garrett, the one with the reading of a Psalm and an appropriate address, the other with prayer for God's blessing and protection, voiced the minds and hearts of the assembled thousands and of the greater multitude by whose charity the great steamship was freighted

for God's suffering children in Russia, starving, despairing, dying victims of famine resulting from the almost total failure of their crops of food products in 1891.

The *Conemaugh's* course, after crossing the Atlantic, was around the north of Scotland close by the Hebrides, through the North Sea, under the coast of Sweden; thence northeastward to Riga, the principal Baltic port of Russia, a beautiful city of more than two hundred thousand inhabitants. This voyage, Captain Spencer of the *Conemaugh* had informed me, would probably require twenty days.

Four days after the sailing of the *Conemaugh* I took passage for Antwerp, Belgium, on the Steamship *Waesland* of the International Navigation Company's Red Star Line. The superior appointments of this steamer and the extreme kindness and courtesy of its commander, Captain Grant, combined to make the voyage a delight. The Captain by request of the Company quartered me in his spacious deck cabin. A two days' sojourn in Antwerp was made necessary by sending and receiving cable messages, etc., and then I started

by rail for Riga, via Berlin, Koenigsburg, and Wirballen.

At Wirballen, an important Russian frontier station, I was fortunate, being alone and unlearned in the Russian language, in meeting Count Ferzen of St. Petersburg, an officer of the Imperial Lancers, who assisted me in exchanging British gold for roubles, and gave me valuable information regarding Riga.

Secretary of State Blaine, who had taken a deep personal interest in the work of the Philadelphia Committee, had provided me with a special passport countersigned by the Russian Minister at Washington and sealed with the double-headed eagle, the great seal of his Government, together with the following letter:

Department of State,
Washington, D. C., Feb. 23, 1892.

To the Diplomatic and Consular Officers of the United States:

GENTLEMEN:

At the instance of the Honourable Edwin S. Stuart, Mayor of Philadelphia, I herewith introduce Mr. Francis B. Reeves, a member of the Citizens' Russian

Famine Relief Committee of Philadelphia, who is going abroad as representative of that Committee.

I ask for Mr. Reeves such official courtesies as you may be able to extend to assist him in his humane mission.

I am, Gentlemen,

Your obedient servant,

JAMES G. BLAINE.

The route, until Russia's borders were crossed, extended through the Belgian and German farming country, over which the beauties of a vernal springtime had been lavishly scattered. I arrived at Riga the morning of Thursday, the 12th of May (their date, the 30th of April), not a day too soon, for the *Conemaugh* came to anchor in the roadstead eight miles below the city the next morning.

A schedule for a wide distribution of the flour, etc., among the various agencies throughout the stricken provinces having been already prepared by the Czarovitch Relief Committee in connection with the United States Legation at St. Petersburg, I had but to examine and approve it, reserving, however, a few carloads for any special cases of want that might be discovered on my visit to the famine region later on. Enough railroad cars

(they call them wagons in Russia) were at hand to move the entire cargo. By order of the head of the department of the railways these trains were given right of way before all others, not excepting passenger trains.

The Imperial Government carefully observed official independence in all matters connected with the gifts of private charity, whether from their own people or from abroad, and it is well known that all such gifts met with the most kindly approval and grateful sympathy of the Emperor and Empress and with the hearty sanction of their Court and Cabinet.

I heard of well-authenticated cases of interference with the relief organization by local tchinovniks (officials), but this happened at the beginning of their work, and may be accounted for on the ground that these lazy and inefficient office-holders were piqued because they were not allowed to have a hand in it. They soon found, however, that the authorities at St. Petersburg would give them their just deserts if they did not mind their own business and let the voluntary workers take their own course, so there was no interference nor trouble of any kind afterwards.

It is unfortunate that the people of Philadelphia and other large American cities will not wake up and exercise such a power to curb the grip of their self-serving political gangsters.



Going to meet the *Conemaugh* on "the Roads" from Riga.

III

Riga's Grand Welcome

EXTENSIVE preparations had been made by the authorities and citizens of Riga for a patriotic demonstration on the steamer's arrival, and this was carried out on the afternoon of Friday, the 13th of May (Russian date—May 1st), a bright, beautiful day. At four o'clock a flotilla of nineteen steamers, well filled with people, sailed out from the city to welcome the *Conemaugh*. On the Government man-of-war *Strasch* were His Excellency General-Lieutenant M. A. Sinowzeu, the Governor of the Province of Livonia, and his wife; the Vice-Governor; the resident Consul of the United States, Niels Peter Bornholdt; the Mayor of the city and others of the most prominent officials, together with many ladies; also Count André Bobrinskoy, executive of the Czarovitch Famine Relief Committee; and United States Consul-General, Dr. J. M. Crawford. The merchants of the trade guilds, with the ladies of their

families, accompanied us next in the fleet upon a large side-wheel steamer from whose deck a fine military band discoursed enlivening music. The cheers of the multitude on these steamers, the booming of cannon and the discharge of rockets signalized our approach to the *Conemaugh's* broadsides. The visitors on the Government steamer being invited to board the ship, a brief but very impressive ceremony took place in the cabin. Following a welcoming speech by Captain Spencer, a Russian gentleman representing the Associated Societies of Riga, addressing the Captain, presented the customary offering of bread and salt on a silver platter in testimony of their loving welcome. Then addressing me, as commissioner from America, he presented me with a beautiful album of photographic views of Riga with the following appropriate inscriptions engraved upon its silver covers.

On the front cover:

From the Committee of the Russian Society of Riga, to the representative of the friendship of the American people to Russia as a token of remembrance and gratitude for the brotherly gift to the sufferers from the failure of the crops, sent on S. S. *Conemaugh*.

RIGA, May, 1892.



The Inhabitants of Riga Saluting the American S. S. *Conemaugh* from Philadelphia, on "the Road" at Riga.

On the reverse side:

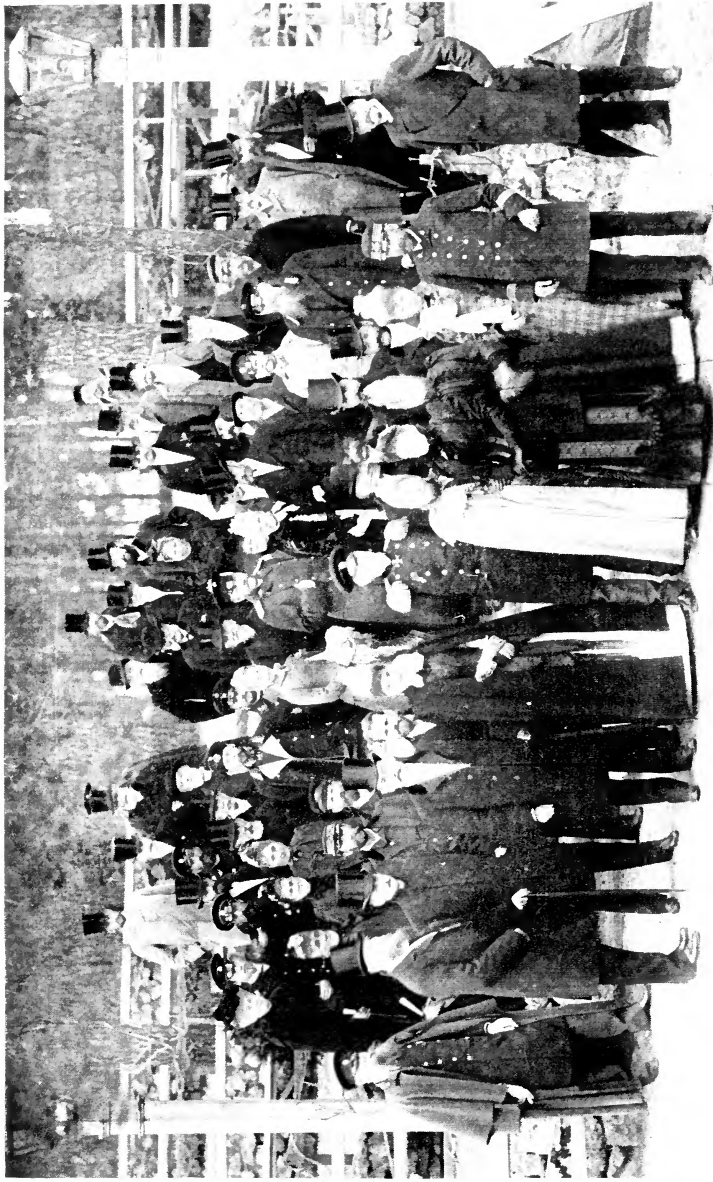
"The Beehive" Stock Company,
The Poet of the Glee Club of The Artisans' Aid
Society,
The Combmakers' Beneficial Club,
"Lado" Literary and Musical Society,
The Literary Circle,
Lovers of Sacred Songs,
The Nicolas Merchants' Society,
The Society Club,
Society of Russian Physicians,
Society of Mercantile Salesmen,
The Porters of Peter and Paul,
The Editors of *Riga Courier*,
The Artisan Company,
Third Society of Mutual Credit.

As briefly as possible I now summarize some of the events of a complimentary character during my stay in Riga. There and in St. Petersburg ladies of the nobility seemed to vie with each other in tendering their social hospitality.

There was a dinner at the Riga castle, given by the Governor, at which about thirty were present. Another given by the Mayor of the city at his residence, about forty being present. A third, when seventy sat at the table, was given by United States Consul Bornholdt at the Kurhaas, Debb-

len, on the seashore. At all these entertainments ladies graced the scene. There were teas and lunches within the home circles of ladies prominently identified with the famine relief work. At one of these, only typical Russian dishes were served. A serenade was given at my hotel, the De Rome, Saturday night, the Riga Chorus Club of one hundred men singing the national hymns of their country and ours. At this time a thousand men and women thronged the wide, open square facing the hotel that it might be understood by the representative of the givers of the *Conemaugh's* cargo that all the people united in the welcome and in the national thanksgiving for the benevolence that prompted the gift. At all these assemblies were uttered the strongest possible expressions of Russia's gratitude to their American friends.

On Sunday morning, accompanied by the Mayor of Riga and the Captain of the *Cone-maugh*, I visited several clubs and churches,—first the Lutheran Church of St. John, the largest in the city, erected in the thirteenth century. Here the Sunday School was in session. Forty to fifty small boys and girls stood in parted ranks,—boys bowing, girls courtesying as the visitors passed



Party at Dinner Given by Niels Peter Bornholdt, United States Consul at Riga, at The Kurhauss, Döbelen, on the Sea-shore.

through. Having evinced an interest in the school, I was presented the next day with a copy of selections from the rules of the Girl Sunday School, Curatorium:

- P1. The aim of the Curatorium is to help the poorest girls to visit the school by giving them clothes, boots, etc.
- P2. The Curatorium consists of an unlimited number of persons both male and female of any religion, state & position in life.
- P3. There are three kinds of members; honourable, actual & fellow labourers. Honourable members have to pay 10 roubles a year, or 100 r. once for all time; actual members—3 r. a year & fellow labourers are especially school-teachers.
- P4. The means of the Curatorium is formed of members' yearly payments & of voluntary offerings of members of the society & as well of persons not belonging to it.
- P5. The management & the direction of the affairs of the Curatorium fall upon: the Administration of the Curatorium & the general assembly of members.
- P6. All the members of the Administration work gratuitously.

This document is an indication that the Sunday School in Russia has not advanced beyond the original established by Ludwig Hecker in Ephrata,

Penna., in 1739, and adopted by Robert Raikes in Gloucester, England, in 1781. A few days later, I received the following note:

Miss Nathalie Mansouroff, President of the Sunday Girls' School Curatorium in Riga, requests the honour of calling Mr. Francis B. Reeves its honourable member, knowing his sympathy and noble activity for the mentioned schools in America.

RIGA, May, the 5th, 1892.
17th

The Merchants' Guild, whose stately, picturesque building was erected in the year 1353 and rebuilt five hundred years later, was next visited. Upon presentation to the President and Directors, who were convened as a reception committee, a large silver "loving-cup" was offered in token of welcome; the President first touching his lips to the wine, the guests next being served, and then the gentlemen of the Committee.

The next entertainment was furnished by a men's club named the "Black Heads," where the ceremony of the "loving-cup" was likewise the token of welcome. Here was exhibited a marvellous collection of snuff boxes, the accumulation of ages, and a magnificent array of silver antiques,



On the Way, by Government Transport, to the Ceremonies on the *Conemaugh*,
May 1-13, 1892.

of which photographic representations and descriptions in book form were presented to me. In conversing with a member of the club I asked him the meaning of the club's name. Not being well versed in English he said, "It is a widowers' club." Expressing my surprise that so many young men had lost their wives, he said that they had never had wives. Then, in answer to a question, I said that we in America would call it "The Bachelors' Club."

Among the educated classes of Russia the speaking of French and English as well as their native tongue is not unusual. As I understood only our native language, care was kindly taken on all occasions to keep me in touch with English-speaking Russians. It would be well for students in our colleges to acquire knowledge of the language of other nations, particularly those scholars who may become foreign missionaries or who may contemplate a business vocation in the line of development of American commerce.

Mr. Fraser, in his book *Russia of To-Day*, says:

It is a punishable sin to speak German within the Russian Empire. It is, however, the keen ambition of every young Russian lad and girl to speak English.

All through the winter of 1914-15 anybody who could give lessons in English was at a premium. Humble teachers, who had formerly struggled with adversity, found they were earning £20 a month. The stock of English primers gave out, and I fancy that for my little Russo-English dictionary I could have got its weight in—well, in one-rouble paper notes. Russian-English clerks and typists are in the heyday of prosperity. They have not to seek jobs; they are woo'd to work. A year ago all the boys who intended to go into business learnt German at school. That is now the forbidden tongue, but parents have presented a petition to the education authorities praying that English be substituted. English is on the boom.

In the afternoon, by written invitation, I was the guest of "The Ladies' Circle of Riga," a company of honourable ladies actively engaged in the relief work. As we sat at tea I was asked to tell the story of how we came to think of them and to do so grandly for them in America, and especially to give an account of the methods of the Philadelphia Committee. Among the very appreciative responses that were made was the reading of two original poems,—one by Madame Marionella Philadelfena Maximovitch, the handsome wife of Innokentie Klavdievich Maximovitch, President Judge of the Supreme Court of the Province of



The House of The Black Heads Club, Riga.

Livonia, in the Russian language; the other by Madame de Woehrmann, née Princess Mary Ouroussoff, in English. The next day these verses were presented to me tastefully printed in both these languages and enclosed in a cover of satin, representing on one side the flag of their country and on the other side our American flag.

POEM BY MADAME MAXIMOVITCH

In your distant, happy land
You have heard of our need,
And you send a helping hand,
Friends in sorrow, friends in deed.

On the waves of the vast ocean
Came the news of hungry peasants;
The *Indiana*, swift of motion
You then sent us with your presents.

Worse than wind and storm and rain
Is the famine's cruel sting,
And the help out of this pain
The *Missouri* was to bring.

But a new act of your friendship,
Of such tender, deep import,
Is this third and noble steamship,
Conemaugh, now in our port.

Oh, believe me, seeds of kindness!
We shall reap from what she brought;
If you call us, touched by sadness,
You shall have our every thought.

We shall share with you each sorrow,
By you we shall always stand,
But we wish a bright to-morrow
To each day in your bright land.

From a woman's unskilled pen
Please accept these humble greetings,
And believe that all our men,
That all Russia, share these feelings.

At Chicago we'll be meeting
There the goblet we shall raise,
With the world at large repeating
Your so well-deserved praise.

May the thanks and all the blessing,
Which we call on you to-day,
Like the sunlight, warm, caressing,
Always lie upon your way.

First in every grand endeavour,
First in work of every kind,
May you thrive and prosper ever,
Model to all human kind.

The other poem, composed in English by Made-
moiselle Olga de Woehrmann, equally expressive

of the warmth of the woman-heart of Russia, is as follows:

Welcome, brothers, come in friendship
From the land of noble deeds!
Welcome, *Conemaugh*, noble steamship
Come to help us in our needs.

By what words of friendly greeting
Can I say all that I feel
Overjoyed at this glad meeting,
Brothers, friends, so true and real!

Thinking kindly of our peasants,
You have come across the deep;
From your rich and welcome presents
What a harvest we shall reap!

For the seeds brought in such kindness
Must bring forth much that is grand;
Let us thank you in our gladness,
Welcome! Welcome to our land.

Russia's brotherly devotion
Will reward you for this hour,
Love is deeper than the ocean
And as boundless in its power.

Shortly after my return to Philadelphia I received a letter from Mademoiselle de Woehrmann, the closing words of which are the following:

So few foreigners have been able to understand Russians; so very few have admitted that we are not the savage barbarians we are generally made out to be; and it is a great relief to read truth and nothing but truth in a foreign paper. I hope you will keep your promise of coming over to St. Petersburg with Mrs. and Miss Reeves and that I shall have the pleasure of welcoming them and you at Moshkoff Person-lok. With many thanks and kind regards, believe me, yours sincerely,

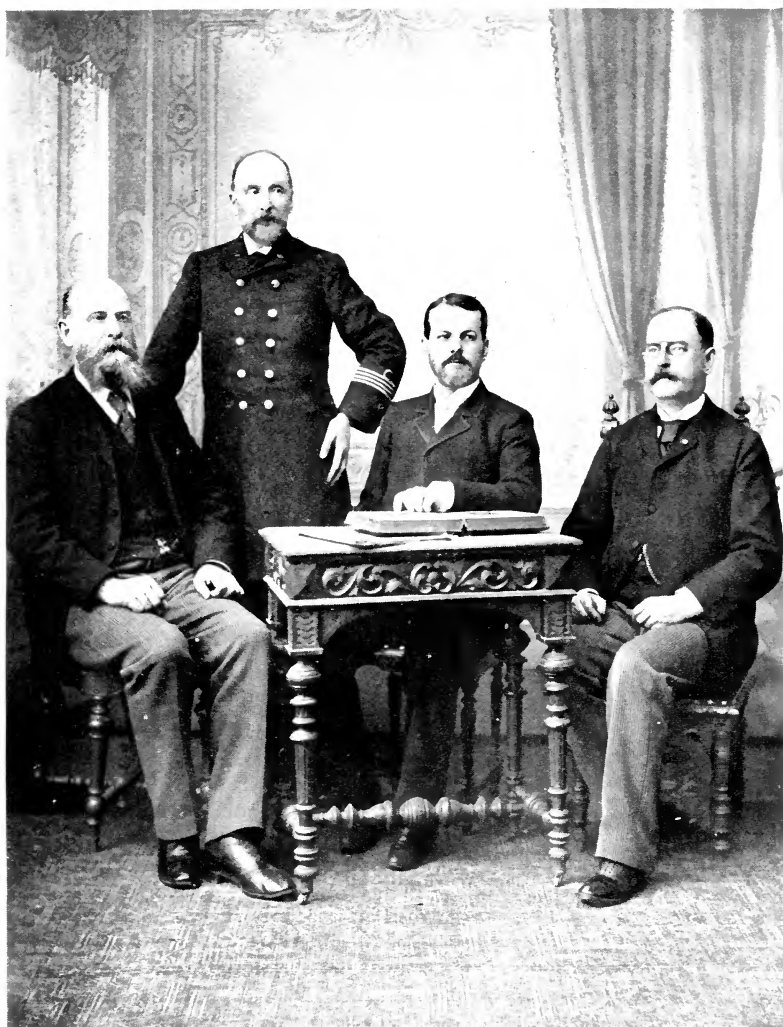
OLGA DE WOEHRMANN.

June, 1892.

We have misunderstood Russians because we have not known them. We have not known them because the opportunity has not come to many of us at first-hand, but often from unreliable sources. Since my return from that country I have nailed a number of falsehoods about the Russians that have been going the rounds of our newspapers.

Our Government may go along for another century before claiming perfection. This applies not only to National but also to our State, County, and Municipal affairs. "Let him that is without sin among you, first cast a stone at"—Russia.

Russia loves America and America loves Russia,



From Left to Right: U. S. Consul Niels Peter Bornholdt, Captain Spencer of S. S. *Conemaugh*, U. S. Consul-General Dr. Crawford, Francis B. Reeves.

and we say to her, "Peace be within thy walls and prosperity within thy palaces."

A RUSSIAN'S TRIBUTE IN VERSE TO COLUMBIA'S
HELPING HAND

In addition to the souvenir received by Mayor Stuart of Philadelphia from the Ladies' Circle of Riga, his Honour has in his possession some poetry forwarded by Michael A. Scherbinin, of Rublevka, Poltava Government, Russia, "with the author's most sincere and most respectful regards." The ode follows:

To Our Neighbour

Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said; He that showed mercy on him.

LUKE x, 36-37.

Thou say'st it is by obligation
For service rendered in the past
That thou art succouring our nation
In time of dearth and deadly blast.

Well, be it so! But Lord, defender,
Was blaf-weard in thy tongue of old.
In modern English this to render
It meant bread-keeper, we are told.

To-day, in God's predestination,
By succour brought in time of need,
Thou art the blaf-weard of our nation,
A brother and a friend_indeed.

Be welcome, sympathizing brother!
And welcome be thy noble band,
Who wrought with one accord together
To forward help by sea and land!

The deed forbodes that blessed morning
When wars and enmity shall cease,
And when all nations are adorning
The throne of Christ, the Prince of Peace.

From Bering Strait to Louisiana
Our heart is on thy welfare set:
Missouri, Conemaugh, Indiana
A Russian never shall forget.

And while the *Tynehead* we are meeting
With cargo brought by woman's care,
Iowa's daughters we are greeting,
Whose thought our hearts enshrined will bear.

To us thy sympathy is dearer
Than gold, or silver richly spread,
Stretch out thy hand! We must draw nearer,
One path of equity to tread.

Thy welfare as our own esteeming,
What know we of our coming fate?

We only know, what God is scheming
Shall be both lasting, strong and great.

Two things thy banner has bespoken
As stars involve a two-fold sense:
Of Heaven's realm they are a token,
A symbol of God's providence.

The wonders of God's grace confessing,
We praise the Giver of all bread.
May His reward and fullest blessing
Be poured upon Columbia's head!

All hail Columbia, land fraternal!
Long live the Emperor of our land,
And on the base of truth eternal
May their dominions firmly stand!

MICHAEL A. SCHERBININ.

June 8, 1892.

IV

A Religious Service

As Loaded Trains Start for the Famine-Stricken Districts

THE starting of the first trains loaded with flour from the *Conemaugh*, destined for the far-away starving peasants, was celebrated the morning after the welcome in the harbour, at Mühlgraben, seven miles from the city, whither I was conveyed by special train with the Governor and other high officials with their wives and daughters. The Governor's private car contained two rooms with chairs and sofas of blue satin and gold. Here again a great throng of people assembled to witness the demonstration. Two trains of thirty-six Russian cars each stood there, their locomotives, fired with wood, with steam up, gaily decorated with the flags of Russia and the United States intertwined. The officers of the *Conemaugh* were present in their official uniform.



Religious Service at Starting of Railroad Trains for the Famine-Stricken Districts.

A temporary structure had been erected and improvised as a church. It was completely covered with bunting of the national colours, our own stars and stripes prominently figuring in the graceful drapery. (See illustration.)

Here an hour's religious service was held. The gold-mitred Bishop of the Orthodox Greek Church in the Province of Livonia officiated and made an address, which, though brief, was filled to the brim with grateful and earnest Christian sentiment. By request of the Bishop, our Consul-General, Dr. Crawford, translated and repeated the address in English. This is the translation:

In the name of the Russian Orthodox Church we greet you, our American brethren, and bid you a hearty welcome to the shores of our Empire, and in evangelical love we pray that the blessings of God may descend in abundance upon you and upon your fellow-citizens. It is that divine love which Jesus Christ preached to us,—the love that knowing no difference between nations, or religions, or individuals, has brought you here. It is that love that is not stayed by difficulties nor by vast distances; that love that overcomes all obstacles and brings succour to all that are in need; it is that Christian brotherly love that has led you across the great ocean and over the inland seas which separate your country from ours that you may

bring food to our people who are in hunger and have no bread. We offer with all our heart our prayer to God that you and your compatriots may, among other great blessings, every season enjoy bountiful harvests. May God give you a pleasant sojourn here, and guide you safely home to your beloved land of philanthropy, prosperity, and happiness.

Notwithstanding the beautiful Christian spirit of that Bishop's address, I cannot refrain from quoting the following from a letter by Commissioner Blankenburg to the *Philadelphia Times*, March, 1892.

It seems that the Russian Church has for its foundation stone wretchedness, ignorance, and superstition; that to remove them would be to endanger the great influence and absolute control which the priests now wield. We see an object lesson of this statement on every side; look at the villages with their miserable huts, abodes not fit for even cattle to live in; their dirty streets, wretchedness unspeakable, and then behold—the magnificent church building that rears its proud steeples and fine cupolas in the midst of squalor and want. The cost of all the huts and abodes in many of these villages—and almost every one has a church—cannot nearly approximate the cost of the church building alone! If the priests would devote but one-half of their labours to the furtherance of the things of this world and the other half to that of the world to come,

they would confer an inestimable blessing on their people, though they might lose some of the power they now wield. Better yet, make school-masters of nine out of ten priests, or if they are not willing to change their vocation send enlightened schoolmasters abroad, separate church and state and a wonderful change will soon be wrought.

An intelligent Russian, who, as most of the intelligent ones do, spoke French, told me that the wealth of the Russian Church is almost incalculable; that it could pay the Russian national debt (some \$3,500,000,000) and would then be enormously wealthy. Yet this same church has hardly been heard of during the great distress prevalent in so many provinces; no soup kitchens have been opened by it; no contributions given. It seems bent only upon saving souls for the world to come and upon laying up for itself the riches of this world.

The Bishop having presented the jewelled cross to the Americans present to be kissed, and that ceremony having been performed, the service was concluded with chanting and songs of praise by a fine male double-quartette, and the last nine bags of flour required to complete the train load were put on board, each of the following named persons carrying one bag to the car: Count André Bobrinskoy; the Governor of the Province; the Mayor of the City; the City Prefect; the Director-General

of the Railways; the Chief of the Customs; the Resident Consul of the United States; the Consul-General, and your Commissioner. Then the train sped away on its errand of mercy amid the cheers of the populace. Under government direction trains carrying food supplies were given right of way, sometimes causing half a day's stoppage of passenger cars.

One train of cars was sent for distribution among fifteen districts, among which were the following, the names of distributing agents appended:

Government of Orel.....	Prince Kurakin
Government of Simbursk, St. Vevuline.....	Mr. Rodionof
Government of Nishni Novgorod, St. Sviashsk...	Mrs. Masloff
Government of Saratof, St. Atkarsk.....	Mr. Shidlovsky
Government of Tamboff, St. Fitkingoff.....	Mrs. Bostrom
Government of Tamboff, St. Tokahevka.....	Mrs. Plahovo
Government of Tamboff, St. Morshansk.....	Princess Sagarin
Government of Saratoff, St. Saltikovka.....	Mrs. Saburoff
Government of Orel, St. Babarakine.....	Mrs. S. Pizareff
Government of Skopino; to Count Leo Tolstoy.	

I would direct attention to some facts bearing upon the locality and the extent of territory affected by the famine, the measures of relief administered by the government and people of Russia, as well as that given by our own people and others, and will briefly refer to the causes of the

great calamity. When it is remembered that the Russian Empire, with a population of one hundred and eighty millions, embraces more than half of Europe and one-third of Asia, an area of 8,647,657 square miles, nearly three times greater than the United States of America, exclusive of Alaska, or one-seventh of the land surface of the globe, and that European Russia alone contains a population in the fifty provinces of one hundred and twenty millions, of whom about half are of the dependent peasant class, one may begin to realize something of the difficulties and the dangers that beset the way of the one man ordained, by the law of an hereditary monarchy, to govern and sustain so vast a realm. I wonder no longer that, for seditious utterances or privy conspiracy, thousands have been banished to Siberia in order that peace may be insured to the millions; I only wonder that so much sentiment and sympathy have been lavished in our land upon the said political exiles, with none whatever for the true man at the helm, at that time Alexander III., who, I believe, would have sacrificed his life any day for the safety of the great Ship of State and the happiness of his subjects.

On New Year's Day, 1893, the Czar, Czarina, and the Czarevitch held a grand New Year's reception at Gatchin. After it was over, the Czar, with his head bared, and in the presence of a thousand of the populace, blessed the Neva.

At a later discussion on the matter of a distinctive title for the Emperor, a courtier proposed that, "as the father was known as the Liberator, the Czar should be named Alexander the Just."

"Oh, no!" the Czar exclaimed, "I am and shall remain the Peasant Emperor. Some of my nobility style me so in derision, scoffing at my affection for the Moujick, but I accept the title as an honour. I have tried to procure for the humble a means of livelihood, and this I think is the best and only means of keeping the world going."

Ode to the Emperor Alexander III.

For the great good heart that holds thee
Firm and strong in love's straight road;
For the wonders of thy purpose
To help bear the peasant's load;
For thy brainy power that governs
Thy vast empire's wide domain,

All the world will rise to laud thee
And extol thy noble reign.

F. B. R., 1893.

The territory covered by the relief work of the Russian government and organized private philanthropy embraced seventeen governments or provinces with a population of thirty-six millions. Of these, more than half, or about twenty millions, were as destitute of subsistence as was the widow of Sarepta at the time of the prophet Elijah's opportune visit at her house. The Russian peasant was in a far worse plight, however, for whereas the widow faced starvation only for herself and one son, there, over every threshold, gaunt famine stared into the pale emaciated faces of a score or more of men, women, and helpless children, and no Elijah was there to work a miracle upon the meal barrel and empty oil vessels.

The question is often asked: "What caused the wretched destitution of the Russian peasantry?" Of the various theories advanced no single one seems to afford an adequate explanation. The popular opinion that it was the result mainly of the drought of the summer of 1891, when the

hot east winds burned up everything, is only partially correct. For several years preceding, the same conditions prevailed though to less degree, so that the poor peasants, disheartened and impoverished, were unable to cope with the grim destroyer when the almost total failure of 1891 befell them. The normal state of these people is so close to the verge of starvation, having nothing laid up for days of misfortune, that a single season's crop failure absolutely prostrates them.

The loss of their horses, cows, and sheep, through their inability to feed this stock, worked a double injury, inasmuch as it not only deprived them of the assistance of these animals in farm work, but also of the manure so essentially necessary for maintaining the fertility of the soil. At the best of times, by reason of insufficient fertilizing, the peasants have been compelled to let the land lie fallow for from three to five successive years to prevent entire exhaustion of the soil. Mr. James Besant, a devoted worker for relief in the Province of Samara, said the loss of horses was immense and the death-rate of cattle was increasing, so that out of a million in the province not over four hundred thousand would survive. Most of the unfortu-

nate peasants were without cattle and had not sufficient seed to sow their fields, and had nothing for subsistence until the next harvest.

The *Vyestnik Yeoropy*, a St. Petersburg periodical of March, 1892, attributed the droughts, which had become chronic, to the destruction of the forests, which has been going on during the past fifty years. It said: "The territory drained by the Volga, Don, and Dnieper was formerly covered with extensive forests, whose deep shades preserved the springs from exhaustion. These forests have disappeared. The Don is being gradually choked with sand washed down from the desolated forest tracts." The writer concluded therefrom that the prevailing unfortunate conditions were the result of slowly working climatic changes and affirmed that no thorough attempt had been made to strike at the root of the difficulty. The application of our American system of irrigation would be more efficacious than hundreds of shiploads of food, which at best can afford only temporary relief.

A Russian count, speaking on the subject, said:

The moral and physical condition of the peasantry has greatly deteriorated since their emancipation from

serfdom by the act of Alexander the Second, thirty years ago. The peasants have never learned how to use their liberty, aye, slaves yet to ignorance and a non-personal machine-religion, they know not the meaning of the word liberty.

A writer in the *Contemporary Review*, March, 1892, said: "Bad harvests in Russia are so much a matter of course that the peasant has learned to await them as he awaits the coming of the tax gatherer." The taxes then were of three kinds, imperial, by the State, which includes the Ecclesiastical rates; local, by the Zemstvo, and communal by the village Commune. The Zemstvo is a kind of local administration which supplements the action of the rural communes and takes cognizance of those higher public wants which individual communes cannot satisfy. The principal duties are to keep the roads and bridges in proper repair, to provide means of conveyance for the rural police and other officials, to elect Justices of the Peace, to look after primary education and sanitary affairs, to watch the state of the crops, to take measures against approaching famine, and in the event of famine occurring to attend to the administration of relief.

Unhappily the feudal system held the farm-lands away from real ownership by the farmers. This system, which of old prevailed in the Middle Ages, was abolished in England in 1660; in Scotland in 1747; in France at the Revolution of 1789; in Germany and Austria after the Revolution of 1848-50.

Now the stars in their courses, which fought from heaven against Sisera, are shining so brightly over Russia that I deem it safe to predict that Russia will fall in line with these other nations and feudalism will vanish like mist before the morning sun.

The land was imposed upon every family under the Emancipation Law in quantity proportionate with the number of males in the household. The land dues or rent was required to be paid whether crops grew or failed, and as the allotted land was not more than enough to keep the women of the family employed in the cultivation, the men had to find employment elsewhere or become a burden upon the workers. And rarely was employment to be secured on any terms. When it could be had, it was only at wages equalling fifteen to twenty cents per day. I heard of men working the entire summer of 1891 for eight cents per day. Russia's

protective tariff has not availed, as in the United States, to build up manufacturing industries. They have them in the large cities, but they are very few in comparison with the population. In the villages I saw none, not even a tinsmith, blacksmith, or potter,—absolutely nothing in the industrial line outside of their primitive farming. And in this they were truly antiquated. Their plow, called a *soktra*, was the same old wooden soil scratcher that was in use a thousand years ago. It was made of wood with a little sharp spade-point of iron. Against all modern agricultural implements and labour-saving machines the Russian peasant sets his face like flint. Attempts to introduce them have been met with determined resistance. In all the region where famine prevailed I saw no truck patches, vegetable gardens, nor fruit trees, nor any markets nor stores for the sale of the products of these necessities for comfortable living.

Thus it may be seen that the sad condition of these people is not to be reckoned solely as the result of a single year's calamity but rather as the outcome of a combination of evils of which ignorance is the chief, a culmination of long-existing,

unfortunate conditions connected with the necessarily defective political economy of their country, with intoxication and with their religion,—a curious blending of Paganism and Christianity. Happily, their great ruler is alive to a sense of his serious responsibilities; the higher classes are active in support of his beneficent measures for their relief, and the people of our favoured land have thrown a cheery light upon the dark picture that the world may see it and arise to lift up their fallen brothers and sisters.

It would seem after what I have said, as though there could have been no very bright side to life in Russia at the time of my sojourn there, but I assure you there was and that it was my privilege to see it.

The total grant by the Russian government for food and seed-grain in 1891 and up to May 1, 1892, amounted to over \$150,000,000. This grant was made of necessity in the form of a loan to the peasants, it being wisely regarded as incompatible with the stability of government to give away money absolutely from the public exchequer. Of course the repayment of the loan, depending solely upon the ability of the borrowers to return it

from the products of future good crops, was a remote possibility.

In addition to this the Emperor gave from his private purse ten million dollars, and it is estimated that the prosperous Russian people added to this fund fifty millions more.

The Society of Friends in England raised a fund of two hundred thousand dollars, of which eight thousand dollars was contributed by Philadelphia members of the Society of Friends. This fund was employed in relief work through a committee of their own.

The English in Moscow, then numbering about 800, had raised a distress fund with the assistance of friends in England. These funds they had entrusted to the Grand Duchess Elizabeth, patroness of the Red Cross Society, and grand-daughter of Queen Victoria. This lady had taken great interest in the relief of the famine sufferers; a bazaar, which she had arranged, had in five days netted about \$45,000.

The money value of the supplies sent from Philadelphia and money given directly by the Philadelphia Relief Committee into the hands of the Committee in Russia, for purchase of food,

seed-corn, cattle, fodder, etc., may be stated at three hundred and fifty to four hundred thousand dollars. Twenty thousand dollars in money was taken over by the *Indiana's* commissioners, and ten thousand dollars by myself for purchase of Russian seed-grain; or potatoes, cattle, or for other special needs such as might be made known upon the spot. From the United States five cargoes of flour and grain and provisions were sent,—first, the *Indiana* from Philadelphia, February 22nd, with 2500 tons of flour and other provisions of a miscellaneous character; second, the *Missouri*, the latter part of March, from New York for Libau with about 2000 tons of flour given by the Minnesota millers; third, the *Conemaugh*, April 23rd, from Philadelphia for Riga with 33,163 sacks and 516 barrels of flour, 400 sacks of rice and 100 packages of provisions; fourth, the *Tynehead*, in May, from New York for Riga, with the Red Cross cargo of shelled corn; and, fifth, the *Leo*, in June, from New York for St. Petersburg with one-half of a small cargo of flour given by our country people under the auspices of *The Christian Herald*, Dr. Talmadge's newspaper. These all arrived safely at destination, their cargoes being in good

condition on discharge excepting that of the *Tynehead*, the Red Cross Indian corn, half of which had fermented and was cast overboard. It is much better to send wheat or rye than Indian corn to feed Russian peasants. They have little acquaintance with corn and know but little of the way of preparing it for food. Rye is their main support. The wheat flour sent from America was used chiefly in admixture with rye, supplied by purchase from the more highly favoured sections of their own country. A Russian nobleman told me that all the flour received from America was of most excellent quality.



А Тройка.

V

From Riga to St. Petersburg

THE closing incident of Riga's hospitality is worthy of note. I had been advised to make ready to go to the railway station for Petrograd, on the evening of my departure, an hour and a half before the train was to start. At the appointed hour, a *troyka* sent by the Governor, three fine horses abreast, stood at the door to take me to the station. Over the well-paved streets of the city, out into the suburbs, our team dashed away, the middle horse, under the gilded *duga*, trotting a square eight-mile gait, the outsiders on a lively gallop. The driver arrayed in dark blue frock, with a light blue silken girdle, scarlet sleeves, velvet cap encircled with feathers, and driving reins matching his girdle, displayed extraordinary skill in driving his steeds, without a whip,—simply by dexterous manipulation of the blue ribbons and an occasional kind word. Every other vehicle on the streets took to the curb line on our approach,

for the Governor's carriage holds the right of way in the middle of the street and is in no wise restricted in its rate of speed. A circuit of seven miles brought us up at the railway station, the once jet-black horses and their brilliant trappings now white with lather.

At the station were assembled thirty to forty ladies and gentlemen, including the Governor and his wife,—indeed, nearly all of those whose kind attentions had been unremitting from the hour of my arrival. Having partaken of some light refreshments, standing at a table spread in view of the waiting train, each in turn bade me good-bye on the American plan—a hand-shake. I subsequently learned by experience that the Russian custom includes a kiss,—at least on the part of the men.

A restful night in a comfortable bed in one of Russia's admirable compartment cars and a few bright morning hours brought me to St. Petersburg, Russia's modern capital, great in wealth, in culture, art, and architecture, worthy to be catalogued with Paris, Vienna, Berlin, London, and Washington.

We all know about the change of name from St.

The Imperial Family of Denmark at the royal celebration of the Golden Wedding of King Christian IX. and Queen Louise.

The august royal family of Denmark cherish the happy relationship (through their children) with Russia, Greece, Sweden, and Great Britain.

The warm friendship has always prevailed in this happy family and its relation to other royal families.

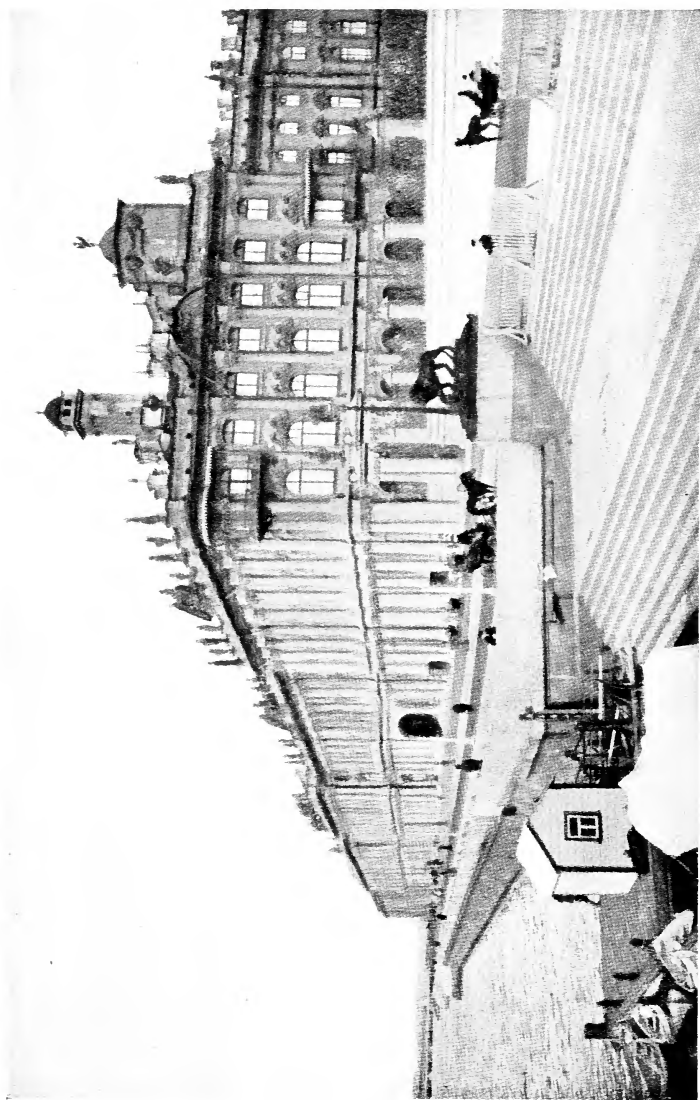
The persons appearing on the picture are as follows:

1. Olga Constantinovna, Queen of Greece, with the Grand Duchess Olga Alexandrovna.
2. Empress of Russia, with the Dutch Prince Gerald.
3. Princess Marie, wife of Prince Waldemar.
4. King of Greece, George.
5. Grand Duchess Xenia Alexandrovna.
6. Greek Princess Marie.
7. Prince Gans von Gluksburg.
8. Grand Duke George Alexandrovitch.
9. Successor to the throne, Czar Nicholas of Russia.
10. Prince Waldemar.
11. Emperor of Russia (Alexander III.).
12. Princess of Wales (Alexandra, the elder daughter of King Christian and Queen Louise).
13. Prince Wilhelm von Gluksburg.
14. Queen Louise (Denmark).
15. Constantine, then successor to the Greek throne and the present king.
16. Dutch Princess Louise.
17. King of Denmark, Christian IX.
18. Princess Victoria.
19. Greek Prince Nicholas.
20. Grand Duke (Russia) Michael Alexandrovitch.



The Imperial Family of Denmark at the Royal Celebration of the Golden Wedding of King Christian IX. and Queen Louisa.

(See opposite page)



The Winter Palace, Petrograd.
From John Foster Fraser's *Russia of To-day*.

Petersburg to Petrograd in 1914, and the reason, the former being German and the new name Russian.

In St. Petersburg, as in Riga, under the kindly care of Count André Bobrinskoy, private hospitalities were more extended than could be accepted, for I had determined upon devoting my limited time chiefly to tours through some of the famine-afflicted provinces. My anticipated pleasure of shaking hands with the Czar was rendered impossible because of his having just then gone to Copenhagen with the Czarina and their son, Grand Duke Nicholas, to join in the celebration of the marriage anniversary of the parents of the Czarina, the King and Queen of Denmark. A picture of the group assembled at that celebration, presented to me, may be seen on the opposite page.

I met in St. Petersburg, Dr. Alexander Francis, pastor of the Anglo-American Congregational Church of St. Petersburg. Early in the autumn of 1891, Dr. Francis spent several weeks in the famishing district of Taboff where the suffering was most appalling. He told me that in one village not a child was left alive. In another village the people had used up every board in the making of coffins

and were travelling over the neighbourhood to find more.

From *The Evangelist* I quote as follows:

With the help of a few English friends residing there, Dr. Francis organized a Relief Committee, whose members made a house to house examination of the condition of the peasants in three villages and a careful estimate of what it would cost to keep these villagers alive. It was found that five dollars a month, judiciously expended for food, if carefully distributed, would keep alive eight persons. His own church then undertook to save 400 people from death by starvation for eight months. As soon as tidings of what Dr. Francis was doing reached this country through private sources, an appeal for aid in extending this good work of his church was made in the columns of *The Evangelist*. The work so begun rapidly outgrew its original limits. His energy, devotion and capacity for organization soon attracted the attention of the Russian Government, and every facility was afforded him for the prosecution of his work.

Hon. Rudolph Blankenburg, 1892, wrote the following about Dr. Francis:

It is but just to say here that much credit for the good work done is due to the Rev. Alexander Francis, Pastor of the Anglo-American Congregational Church

of St. Petersburg. This church was founded about fifty years ago, and owes its existence, in a measure, to our then Minister, James Buchanan, of Pennsylvania, who, after vain efforts on the part of the British Legation, succeeded in getting the permission to build this church from the Emperor Nicholas I.

VI

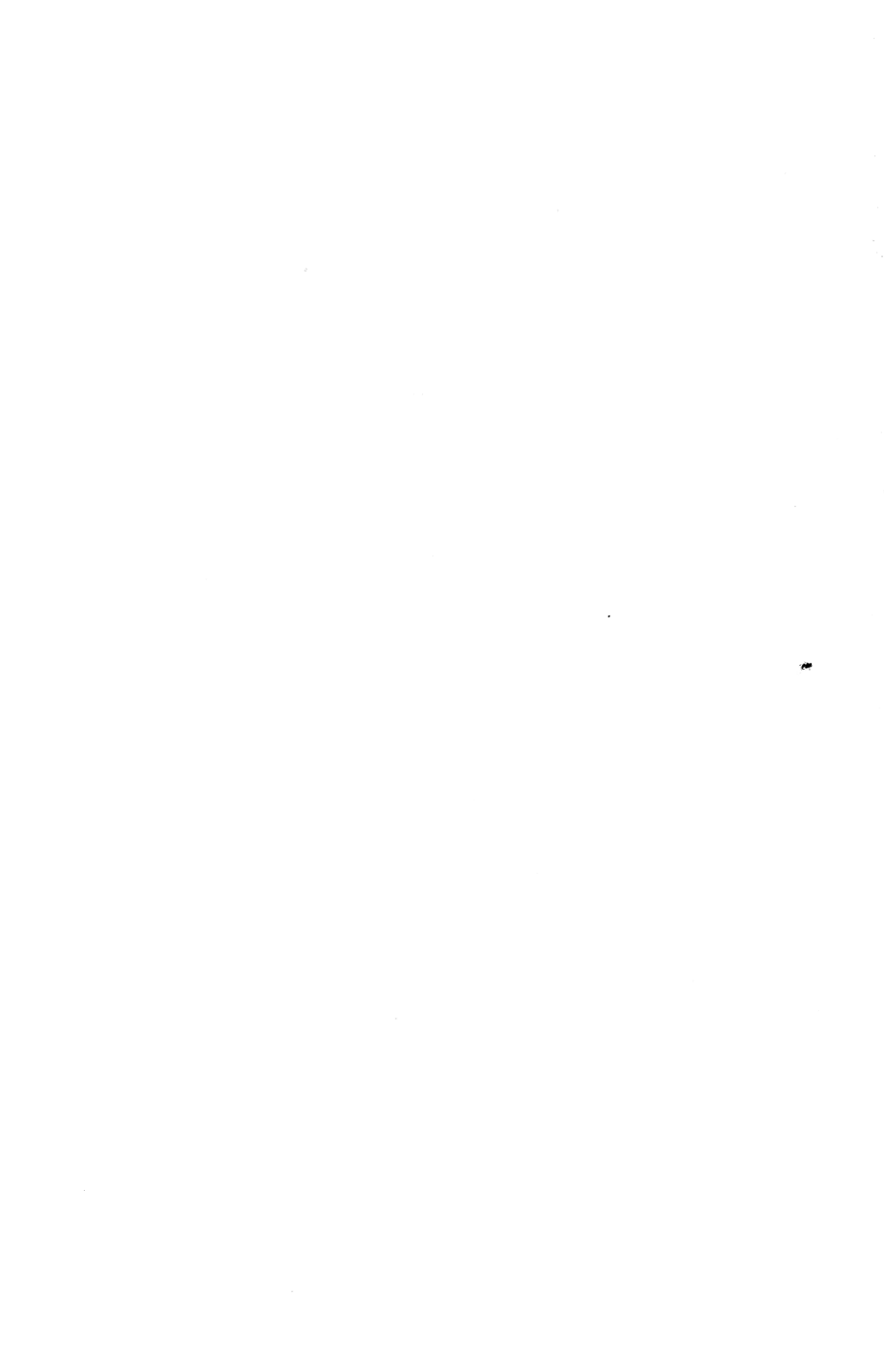
From Petrograd to Moscow

FROM Russia's capital my next journey was by rail over the straightest four hundred miles of railroad in the world, to the Holy City—Moscow. I was the bearer of letters enough to keep me there a fortnight and to open to me every place of interest in the city. These letters were to the Grand Duke Sergius Alexandrovitch, brother of the Czar, Governor of the Province of Moscow; one given me by Princess Troubetski to Madame Kostanda, wife of the Commander-in-Chief of the military, a force numbering 225,000 soldiers; to Prince Dologoroki; to Prince Ourousow; to His Honour the Mayor of Moscow, and to others. Under escort of the Secretary to the Mayor and his business partner, both Russians with a good English tongue, I was enabled to see the Holy City under most favourable auspices.

Time would fail me to tell of the Kremlin with



St. Basil's Cathedral, Moscow, Built by Ivan the Terrible.

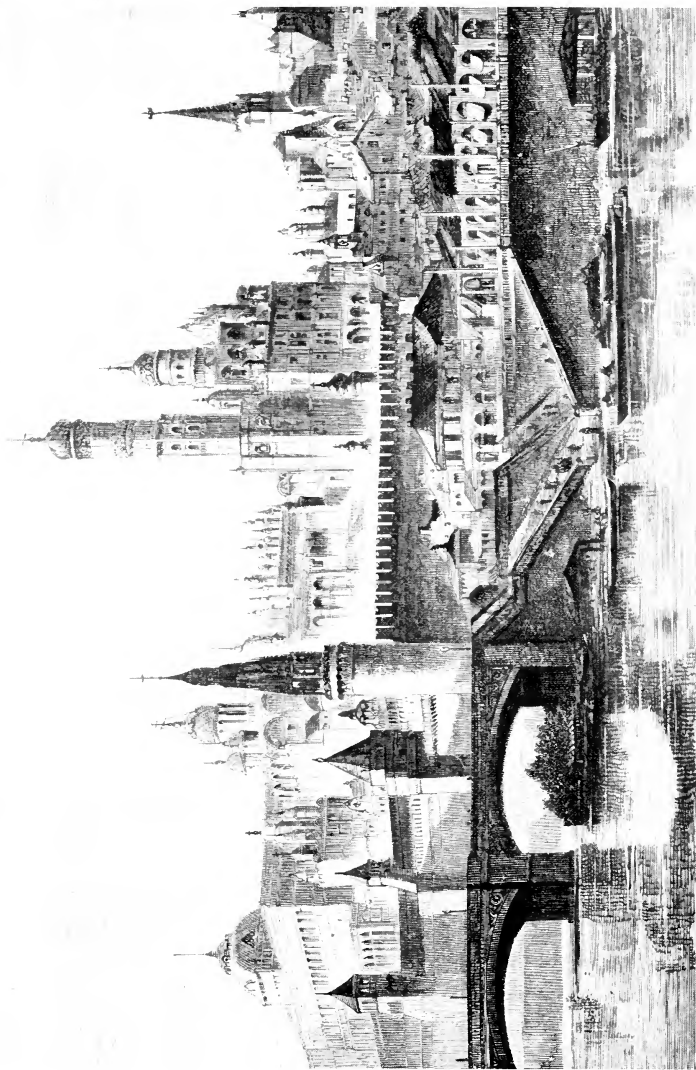


its eighteen towers; of the grandly picturesque view from its lofty site; of the Cathedral containing the venerated tombs of martyrs, saints, and czars; of the hundreds of churches and convents, with their domes of green and blue and gold, with their archaic richly decorated icons; of the holy gate through which none could pass with covered heads; of the surpassingly magnificent ancient and modern palaces; of the exhibition of antiquities; of the Tertiakoff picture gallery; of the Patriarchs' treasury, rich in jewelled vestments; of the grievously crooked and uneven streets with their striking contrasts of light and shadow; of Lazarus and Dives jostling one another under the dome of the Cathedral of the Archangel Michael; of a hundred weary pilgrims, men and women, clad in sheepskins or in rags, footsore after a tramp of weeks to some favoured shrine in the Holy City, now at nightfall, asleep, outstretched upon the cobblestones in the byways of the public streets; of the institute for foundlings, within whose walls are 17,000 mother-forsaken infants. These words afford but the merest suggestion of what may be seen in Moscow within three days. Like a vision of the night all these pass before me, but, unlike a

dream, this picture will stand out clear while life and memory endure.

From Moscow to Bogoroditsk (English: "The Mother of God") in the Government of Tula, the centre of one of the distressed districts, is a journey of a night and half a day. It had been arranged with young Count Paul Bobrinskoy, cousin of Count André Bobrinskoy of St. Petersburg, that he should take this journey with me, following it up with a more extended tour in the famine districts of Tula and Riazan. At Bogoroditsk, I was kindly entertained under the roof of the old manor house, formerly called the Palace of Catharine the Second. Here, belonging to the Bobrinskoy, who are descendants of one of Empress Catharine's principal advisers, is an estate covering ten thousand acres, embracing several villages, and, until the distribution of land was made under the act of emancipation of Emperor Alexander II., the grandfather of the present Emperor, Nicholas II., lawful ownership in thirty thousand serfs, now regarded as wards by the owners of the estate.

Catharine II., known as "Catharine the Great," was born in 1729; she was Empress of Russia from



Moscow. Kremlin. Bell-Tower of Ivan the Great.

Moscow, with its hundreds of churches, whose cupolas and walls are resplendent with gold and varied hues, with its venerable monasteries and its stately modern edifices, presents a strikingly picturesque appearance. The nucleus about which Moscow has grown up is the famous Kremlin, the Holy Place of the Russians, which rises like a citadel in the middle of the city on the left bank of the Moskva.

1762 to 1796, when she died. She improved the administration of the Empire, introduced a new code of laws, and encouraged art and literature. She has been called "the Semiramis of the North," and Voltaire said, with reference to her, "Light now comes from the North."

Rimbaud, in his *History of Russia*, said of her: "No sovereign since Ivan the Terrible had extended the frontiers of the Empire by such vast conquests. She had given Russia for boundaries the Niemen, the Dniester, and the Black Sea."

Tracing the lineage of their hereditary monarchy from the reign of Catharine II., history gives us the following record:

Paul I., her son, born 1754, was enthroned Emperor 1796, and was assassinated 1801.

His son, Alexander I., was born 1777; enthroned 1801, and died 1825.

His son, Nicholas I., born 1796, when his father was 19 years of age, enthroned 1825, at 29 years of age, and died 1855.

His son, Alexander II., was born 1818; enthroned 1855; emancipated the serfs 1861; and was assassinated 1881.

His son, Alexander III., was born 1845. He married Princess Dagmar, daughter of the King of Den-

mark, 1866, at 21 years of age. He died November 1, 1894.

His son, Czar Nicholas II., was born May, 1868, enthroned 1894; on November 26, 1894, he married Princess Alix of Hesse, a grand duchy and state of the German Empire. She is a granddaughter of Queen Victoria.



Church of the Ascension, Petrograd, Erected as Memorial to Czar Alexander II. who was Assassinated on this Spot March 1, 1881.

VII

Visiting the Poor Peasants

COUNT PAUL'S elder brother, Count Vladimir Bobrinskoy, head of the Red Cross Association of the district, was in charge of the distribution for the relief of the famine sufferers, and as Chief of the Zemstvo he directed all measures for governmental assistance. United in constant labours with his brothers and a sister, a beautiful, courteous lady, hospitals and soup kitchens, bakeries and orphanages were maintained throughout the entire district. My first day passed in visiting as many of these active agencies as were within easy reach. These good people during the entire winter had been feeding and clothing their peasants, ministering to their sick and providing for the dead and dying among them, and for a long time they did all this out of their private resources. I was shown a large bakery, in which good rye and wheat loaves were being baked for families unable to bake for themselves. I was taken to a children's

home, a little orphanage, where there were forty children all under eight years of age. Some of the parents had died of cold and hunger, or of disease. This nursery was under the constant supervision of Countess Bobrinskoy. Next was a storehouse, where the American wheat flour and the rye flour purchased with government money, were mixed together, as the peasants were so used to dark rye bread that they did not care as much for plain white bread.

Next day, with Count Vladimir Bobrinskoy, I was taken upon his official monthly house-to-house inspection of the village of Tovorkova, ten miles distant. Arriving at this village of about three hundred straw-thatched huts and five thousand inhabitants, at four o'clock in the afternoon, we first secured the company of the two elders of the village. Leaving our carriage we started on a tramp afoot through black mud, going from door to door interviewing the head of each family, the Count noting in a book, systematically, the requirements of the household for the next monthly distribution, facts as to the number now dependent, how many at work, the number sick, if any, etc. The elders were supposed to give



A Happy Peasant Family.

the cue if any doubt existed as to the peasant's statement, and in such case we all visited the barn, uncovered the meal barrel or untied the bag string that we might see for ourselves what remained to tide the family over to the next distribution. In every case, save one, we found the pitiful story only too true.

The condition of these people was deplorably miserable. In their earthen-covered hovels of two rooms lived families of from ten to forty human beings beside cattle of the ordinary kind. Entering one house in which lived forty people, an aged father and mother, nine sons with their wives and children, I was met just within the door by two cows. Opening the door leading into the other room a third cow challenged my progress in that direction. She had been called into the parlour for milking. "Where do these forty sleep?" I inquired of the Count. The ready reply, applicable to all such peasant dwellings, was, "In winter on the brick enclosure of the oven (which they call a stove), on bunks or shelves and on the floor; in summer, in the barn or with the cows in the outer room." This family, the Count informed me, had never asked for nor re-

ceived outside assistance; they were accounted rich peasants.

Five hours were required for this inspection business and now it was nine o'clock. Our tramp ended where it began, at the abode of the peasant Chief Elder. By this worthy man we were invited to enter and partake of his hospitality. This home differed in nothing from the others we had visited. His family comprised twenty persons. The elder's wife and five sons bade us welcome. Three comely young women, wives of as many of the sons, stood within, each with a baby in her arms. A group of younger children, chickens running about the floor, and two pet rooks, comprised the family circle. Three little heads, with half a dozen bright, wondering eyes, looked down upon us from a broad shelf, high up, two or three feet below the roof, where they had been put to bed. The table, a single board, a foot and a half by four feet, in a corner, surrounded by rough wooden seats, was quickly spread with a coarse white cover. The samovar was brought out, a charcoal fire kindled within it, a draft being secured by connecting a tin pipe between it and the stove; glass tumblers for the tea were placed before us, for tea is always



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Russian Peasants Making Hay.

served in glass tumblers in Russia. Then the Count chatted with the party in their native language until the samovar began to boil. Besides the tea,—which was excellent, the elder placed before us a small bottle of vodka, a large loaf of black bread, a dozen hard-boiled eggs, and four salted cucumbers. Having eaten nothing for ten hours, I had begun to realize the dreadfulness of a Russian famine.

An intimation was made by the Count that we would abuse the hospitality of our host if we would not consume about all that he had provided, so everything vanished saving half of the big loaf.

They were evidently actuated by St. Paul's counsel to the Corinthians—"If one of them that believe not biddeth you to a feast, and ye are disposed to go, whatsoever is set before you, eat, asking no question for conscience sake."

It was several days before I recovered wholly from the effects of my share of the meal,—four hard-boiled eggs and a cucumber. And this was the home of a "rich" peasant, one who, in the midst of the famine, had never asked for help. One of the daughters, a pretty girl of sixteen years, contrary to the custom of unmarried women, had her

hair concealed under a kerchief which the Count asked her to remove that I might see her hair. Blushfully she complied, and a long glossy plait fell to her waist. The girl's object in wearing the head covering was supposedly to prepare herself for the time, probably very near, when, being married, it would be a shame to her to display nature's lavish head adornment.

In most Russian villages the young women are not allowed to choose their husbands. The parents do this for them, and the father will sometimes take up with the first one that happens to be recommended to him by a neighbour or by some one who has done him a favour, or is in a position to enable him to befriend him,—somewhat after the manner that little offices are bestowed in our country for political favours. Their daughters are never permitted after marriage to remain at home, but invariably go to live with the husband's parents, no matter how numerous their offspring, until the couple can set up for themselves.

The following references to Russian weddings in well-to-do families, I quote from Hubbak's *Russian Realities*:

The Russian wedding is a very important ceremony, which may be performed either in the church or in the house. In each case the bride and bridegroom are endued with crowns, and exchange rings during the religious celebration, which is preceded by a civil marriage. The custom—in some parts of Russia at least—is for the bride to start on the wedding journey in white, and it is quite usual to see the whole wedding party at the station. The bride wears her orange blossoms and carries an enormous bouquet; the bridesmaids appear in the most taking hats they can command.

The first to enter the train is the bridegroom, who has a blue frock-coat with brass buttons and a conspicuous knot of white ribbon. When he has inspected the location in the train he rejoins the party, and the chief bridesmaid conducted by the best man, goes in to verify matters. Then the bride is handed in by the best man, and the whole party troop after them. The conversation is continued until the last moment, but neither confetti nor rice was employed on any occasion that I have seen. I believe that the evening is the favourite time for weddings, as it is in many other countries.

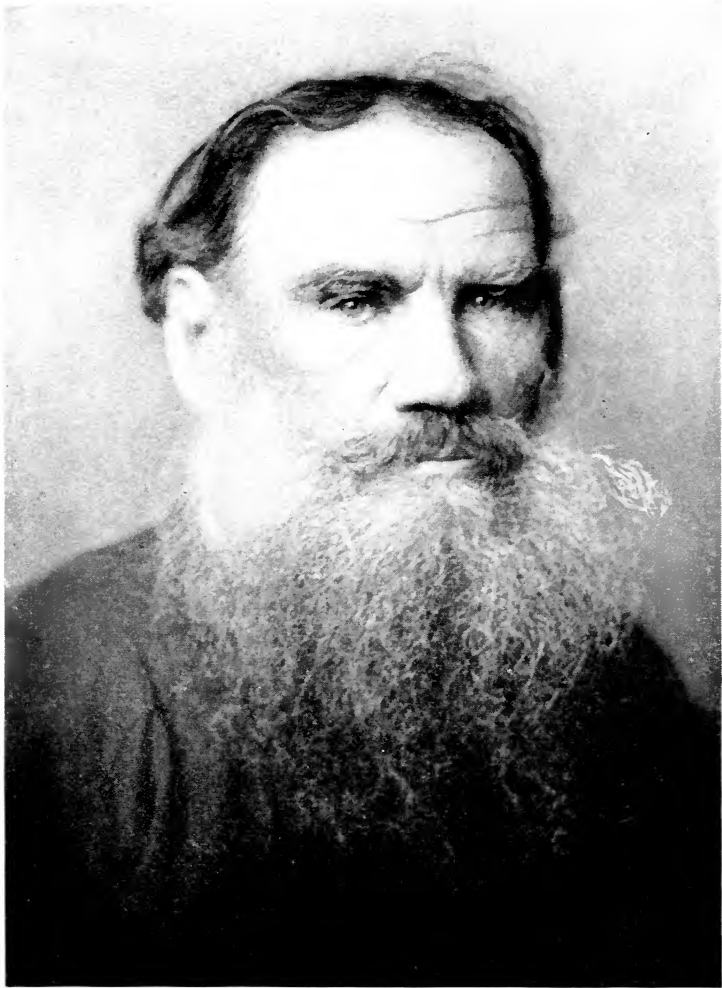
Concerning the guests at a breakfast he says:

Russian meals have often been described, but the reality is none the less interesting. One is asked to form part of a gathering for a country lunch, or breakfast, more properly. On arrival after a long drive the guests are set down to an apparently sumptuous

repast, including wine, beer, or vodka at the outset. When everyone has finished, the hostess asks if the party would like to spend the hour before the ensuing breakfast in the garden or on a stroll. Then one discovers that the feast just ended is only preliminary and that the real lunch is yet to come. I may mention that the usual form among Russians is to thank the hostess at the end of the repast and to kiss her hand. It is allowed to degenerate foreigners to substitute the handshake, if preferred.

From Tovorkova we started on a tour through a number of districts in the Government of Tula and Kursk, in an ancient phaeton drawn by three stout horses. My companion was Count Paul Bobrinskoy, a handsome fellow, twenty-four years of age. We visited peasants, their fields, cows, horses, and workers. Over dreadfully bad roads we were jolted and knocked about, going through Suckromna, Buturke, Muravlauke, Beresevka, and Karidzena to Orlovka. In all these places there were evidences of extreme poverty and of welcome relief through the past three months.

At Muravlauke a stop made at a public house for change of horses I utilized for a little personal refreshment. Our lunch, which we had brought with us, was unfolded in the midst of a curious,



Count Leo Tolstoy.
Photographed in Moscow, 1892.

interested party of peasants, mostly the family of the publican. Hearty thanks came from the head of the family to be sent to America for the money given to buy the *Conemaugh's* cargo. One of them, gazing at me with wonder at the prodigality of our lunch of sandwiches and sardines, said in a tone of great surprise, in Russian, and translated for me by the Count—"My! He even wears a hat like our own." It was evident that one coming so far on such a mission was expected by them to wear at least a red hat and to have some gilt trimming on his coat.

Early next morning Count Vladimir Bobrinskoy with his sister left for some hospital work in a distant village. With Count Paul, the younger brother, I set out in a tarantass with three stout horses for a drive of a hundred versts through the country. The roads are simply wagon tracks through open fields and, at long intervals, across unbridged streams. We twice crossed the river Don upon bridges of most rickety construction, consisting of logs covered with earth and stone, in one case so narrow that we were obliged to take off one of our three horses before we could get on. The snow had long since disappeared, disclosing

in the fields a most miserable prospect for the approaching crop of grain. Cattle were very few, but here and there I saw some thin, half-starved cows rooting in the ground,—literally “rooting,” for only roots were to be found to eat as a result of all their labour and pains. Many cottages had been dismantled by the horses eating the straw from the roofs. From all of this I was quite prepared to hear as I did through letters from Russia, that the crops well-nigh failed again and that the destitution of the peasant was as great as ever.

We stopped for the night in Orlovka, at the residence of Mr. Pizareff, who, as Chairman of the Red Cross Association for his district, was actively engaged with his wife in every branch of the relief work.

VIII

With Count Tolstoy

COUNT LEO TOLSTOY, known also as Lyoff or Lyeff Nikolaievich Tolstoy, was born in the Government of Tula, Russia, August 28, 1828; he died at Astapova, November 20, 1910. He was educated in the University of Kazan and served in the army in the Caucasus and in the Crimean War, being appointed commander of a battery in 1855. He took part in the battle of the Tchernaya, was in the storming of Sebastopol, and after it, was sent as a special courier to St. Petersburg. He retired at the end of the campaign. After the liberation of the Serfs he lived on his estates, working with and relieving the peasants, and also devoting himself to study.

.
Mr. Pazareff had invited Count Tolstoy, whose base of operations was in the neighbouring Province of Riazan, to join us at supper. The Count came, like our Yankee Doodle, riding on a pony, a little

black beauty, on which he sat with all the dignity of a First Regiment trooper. In appearance the famous novelist and philanthropist was more commanding than handsome, in manner easy and kindly, in conversation quite unreserved, not leading, but as ready to listen as to talk. After supper he mounted his pony and galloped away, first inviting us to call upon him on the morrow.

With three frisky horses our drive was resumed next morning. Our first stop was at Beghitshevka, Tolstoy's headquarters for famine-relief work. We found the Count, dressed in his grey peasant's smock, sitting at a table in his study, a small, unpretentious, simply furnished plank-floored room. With a hearty welcome he presented us to his daughter, Princess Mary, who, while presiding with grace over the affairs of the house in her mother's absence, devoted herself, with her father, to their great work of charity in the surrounding country.

A plan of the province given to me showed twenty-six soup-houses and bakeries, eight hospitals, and seven sanitariums under the care of Count Tolstoy. As a result of his telling me that he had notified the Government Committee that he would

need no more assistance during the season and that he now regretted having done so because there was increased suffering and want caused by sickness, I telegraphed to Riga for a carload of flour to be shipped to him. After my return to Philadelphia I received a letter from him thankfully acknowledging receipt of it. A photographed copy of this latter is on page

In answer to a question whether he was engaged in writing a book, "Yes," he replied. As to its subject, he said, "I think that the title will be, 'The Kingdom of God is in You,'" asking me at the same time if he had given the right English translation of the Bible text.

His talk was chiefly about the sad condition of the peasantry, and the great progress of the Christian religion, of which the sending of these relief ships from America to Russia was a sure evidence. "The time seems to have come," he said, "when the Fatherhood of God and the brotherhood of man are being universally acknowledged."

Connected with the Count's study was a large room with a rough old plank floor. At a table in a corner sat an aged man, of over four score years,

in shabby clothing. Princess Mary, after explaining his presence with them, brought him out for an introduction, and read to me a lot of queer religious rhymes written by the old fellow. She said he had come last winter telling her father that he had a vision of and message from God that he should spend his last days with Count Tolstoy. Taking him at God's word the Count admitted him. Asking Princess Mary what her father would do with him upon return to their home in Moscow, she expressed the opinion that he would take the old man with him.

In reply to his inquiry regarding my stay in Russia, I told the Count that it was near its end as I had important business to transact in Liverpool, England, early in June. The Count, expressing his regret that my stay was to be so short, I dropped the American adage—"Time is money." "No," he said, "time is not money; that is placing too low an estimate on the value of time." Standing outside the door to remount our tarantass, I remarked to Princess Mary, looking up at the gathering clouds, "I hope it will not rain today." Beaming with brightness she said, "I hope it will." I thought of the long journey

Iula.

Mr Francis Reeves,

Dear sir:

I am very interested in the pamphlet of your friend that you have sent to me and in your communication and will read it when it shall come. I thank you heartily for the wagonload of flour that I got from your ship. I disposed of it partly for the help of the peasants who suffered from the fire, partly for the kitchens which are these days more necessary in our part of the country than last year.

The harvest is very bad in

our district, but happily
the space where the crops
are failing is much smaller
than it was last year.

With kind regards

yours truly
Geo Talbot

1892. July 26. }

ahead of us in the open wagon; her thoughts were upon the struggling grain in the fields. It rained, and I was well watered, but I took the drenching with equanimity as I thought of Miss Mary and the starving peasants.

Hon. Rudolph Blankenburg wrote the following to a Philadelphia newspaper:

The rumour that Count Tolstoy has been antagonized and even threatened by the Russian Government for the manner and methods of his work can be traced to the same source that invariably tries to belittle, misrepresent, and even falsify everything pertaining to Russia. There is an antagonism to Russia and her Government in Germany, as well as in England, that seeks in every way to propagate falsehood and to cloud the truth, and, as most of our information from and about Russia is gathered from English and German sources, it would be well for us to discount largely the wonderful stories we hear from and about this land. When I arrived in Europe the story was flashed all over the civilized world that Count Tolstoy had been ordered to his estates by the Government and that he was a prisoner! I read editorials on this "high-handed outrage" in some of the leading papers of Europe, and must confess the news struck me very unfavourably and prejudiced me a good deal. Almost the first question I asked upon my arrival was regarding the truth of this story, and the reply received

from a high and well-posted source was: "There is absolutely no truth in it." My informant added that the Count did give the Government concern occasionally on account of his peculiar notions about many things, but this story about his arrest and imprisonment was not true. Count Tolstoy is at present, as stated in yesterday's *St. Petersburg Gazette*, not on his estate, "Iassnaja Poljana," in the Government of Rjasan, but in the Busuluk district of Samara, 500 miles east of his home. It would really be well not to be in a hurry to accept as authentic all the news we receive about Russia through the channels above indicated. The ill-feeling of these countries towards Russia prejudices them to the extent that they magnify the dark sides and scarcely mention the bright ones.

The London *Daily Mail*, January 17, 1901, printed the following despatch from Odessa:

While journeying north from Livadia, Emperor Nicholas, during a breakfast luncheon at Tula, capital of the Government of the same name in Central Russia, sent a delicately worded message expressing his desire to see Count Leo Tolstoy. Contrary to expectation Tolstoy accepted the invitation and soon appeared at the railway station.

In his peasant's garb he presented a striking contrast to the richly dressed entourage of the Czar. Emperor Nicholas kissed him on the mouth and both cheeks, and Tolstoy readily responded.

Then a conversation commenced, the Czar asking

his guest for an opinion upon the imperial proposal for the limitation of armaments. Count Tolstoy replied that he could only believe in it when his Majesty should set the example to other nations. On the Czar mentioning the difficulties of the problem and the necessity for the aid of the united powers the Count softened somewhat and expressed the hope that his Majesty would be able to attain some definite results or at any rate to formulate some workable plan at the conference.

The Czar, thanking him for his good wishes, said he would be pleased if Tolstoy could be induced to lend his genius to the solution of the question and the Count rejoined that the Emperor might count upon his co-operation, for he was already engaged upon a work dealing with the question in point, which would soon see the light.

Although the remainder of this long country ride abounded in interesting experiences I must touch upon only one or two incidents. Our mid-day meal, thirty versts farther on, was thoroughly enjoyed at the table of Madame Filosoffoff, a sister of the Bobrinskoyes, who, with two lovely daughters, had turned away from the comforts of a city home to minister to the poor in this distressed region.

Visiting several more villages we came into one,

a half of whose houses had been destroyed by fire a few days before. Three men fell upon their knees before us in the road, begging for help to rebuild their homes. Next to famine and pestilence, fire is the most fearfully dreaded enemy of these people. In a dry time, when a blaze starts among their heavily thatched straw roofs many of the houses go up in fire and smoke together.

Count Paul Bobrinskoy, my companion of many days, now about to part with me at the railway station, Kashinow, fell upon my neck and kissed me, just as we are told in the Book of Acts the companions of his namesake, the great Apostle, did, and like the Apostle's friend, I, too, "sorrowed most of all for the words which he spake, that I should see his face no more."

I carried with me a letter written by Count Paul to Vladimer Ivanovitch Peterson, the station-master at Riask, five hours' journey toward Moscow, written to him that I might be directed to the right train at that point, which was a junction of two lines of railway. I presented this letter on arrival, nine o'clock at night, to a servant of the company. With the aid of a bystander, an English gentleman, who observed my futile



Mai and Sophie Peterson.
Daughters of Mr. and Mrs. Vladimer Ivanovitch Peterson of
Riask, Russia.

efforts to make the fellow understand that I wished him to give the letter to the station-master, I succeeded in my purpose. The station-master came to me, a fine-looking, tall gentleman, with a military bearing and a most kindly face. The letter evidently contained information concerning my mission in Russia, for never before was I the recipient of such a profusion of kind attentions even from friends, not to mention strangers. Calling servants, the station-master delivered to one my coat, to another my hand baggage, to a third an order for supper, and telling me in imperfect English that I must wait for my train three hours or until midnight, he led me to the station restaurant—a first-class establishment, ordered a good supper, opened a bottle of “Roderer,” and as we sat together, took the liveliest interest in all I could tell him of what America was doing for Russia’s starving peasants. Again and again touched by some allusion, he rose to his feet, extended his arm across the table and gave me a hearty handshake. The lunch over, he took me to his house, introduced me to his peasant cook in the kitchen, showed me over the house, proudly pointed to photographs of his wife, who at the time, with her

little daughters, was visiting her mother in Moscow. He ordered coffee made, set it before me with cakes, oranges, mint drops, and the best cigars I ever encountered in all Europe. He then began to load me with souvenirs giving me a silver Russian coin-holder, photographs of himself, his wife, and his two little daughters; a quantity of lace and some fancy work made by his cook, and finally an immense bunch of lilies-of-the-valley, Russia's most lovely wild flower.

Returning from his dwelling to the station, I was shown a large room in the station, the floor of which was literally covered with human beings,—peasant men in their rough sheep-skin garments,—asleep. They were a gang of labourers employed by the Government, awaiting transportation by railroad.

On the arrival of my train my friend provided for me a special sleeping apartment, furnished with bed, table, and chair, a striking contrast to our Pullman narrow-berth sleepers. He gave orders to have me well cared for, hugged and kissed me, and with a "God bless you" and "God bless America" the train moved off. By noon next day I was again in Russia's Holy City.

IX

Russia's Jewish People

I HAVE been asked if I gained any information in Russia touching the alleged atrocious treatment of political prisoners in Siberia and the persecution of the Jews. Just enough, is my answer, to assure me that there has been exaggeration in some of the reports that have been given publicity as to both these serious matters, and no little misrepresentation either through ignorance, prejudice, or malice. The inspiration of such statements, may be attributed generally to political enemies of Russia. Everyone knows how easy it is to misunderstand a matter when but half of the facts and nothing of the underlying causes are revealed. Loyal and law-abiding subjects of the Czar have nothing to fear from the mighty arm of their ruler nor from the prisons of Siberia, for "Rulers are not a terror to good works but to the evil."

I undertake no defence of Russia's penal code, though I might better succeed in that than in any

effort I might make to apologize for some of our own municipal and State politics and the consequent evils and abuses that are even now being endured by our sovereign citizens.

The Jew in Russia is not to be understood as identical with the worthy examples of that race who have become good citizens among us. Our treatment of the Japanese in California and of the negroes in some of our Southern States would seem to suggest to us the justice of making full inquiries before passing judgment on the Russian people for their hostility to a certain class of Hebrews.

Pierre Botkine, Secretary of the Russian Legation in Washington, in an article in the *Century Magazine* entitled, "A Voice from Russia," makes a noble defence of his country against the charge of religious intolerance and persecution on the part of the Orthodox Greek Church in the expulsion of Jews. He says:

They have not been expelled, as has been charged, but have been restricted as to localities of domicile and as to kinds of occupation; they have abused their privileges as traders and as lenders of money to the poor until they have become dangerous and prejudicial to the people. The peasants, in their weakness

and ignorance, have in some localities lost all patience, have been guilty of violent excesses, have mobbed the Jews and destroyed their property. They have tried to annihilate particularly all property, which to their exasperated minds, was ill-gotten.

And disclaiming all thought of excusing such barbarities, he says:—"They can only be regarded as a protest of the people against what they found to be a thralldom to the Jews worse than the serfdom which had been abolished."

I found the Jews trading in St. Petersburg, just as they do in Philadelphia, with no thought of molestation, and after inquiring of United States officials in that city, and of the best informed Russians I feel inclined to endorse the article in the *Century*.

The London Correspondent of *The Public Ledger* writes on this subject, August 1, 1916, as follows:

Announcement in Petrograd by Paul Milsukoff, leader of the Constitutional Democrats in the Duma, that a bill giving Jews equal rights will be introduced in the Duma in November confirms reports current in Jewish circles here for some time.

By Russian departmental order the residence of Jews outside the pale already is permitted, and recently there was a discussion of the Jewish question by

the Cabinet Council at imperial headquarters, at which it was understood that the project of introducing a bill in the Duma legalizing this departmental order was favourably considered.

The circular issued by Count Ignatieff, Russian Minister of Education, abolishing the system of ballot for Jews desiring to enter Russian secondary schools was regarded as an excellent omen for the further enfranchisement of Jews. Alexis Aladin, one of the best-known members of the Duma and now in London, said today that not only was the present report true, but he considered it quite likely the bill for equal rights would be passed.

"It is a step of immense importance and one that must arrest the attention of the whole world," said Aladin, "I am unable to reveal all I know, but I am able to say I am confident the bill will be introduced in the Duma and passed."

There recently visited London two prominent members of the Russian Government. Vice-President Propopoff, of the Duma, and M. Gourko. Both these men, your correspondent learned in intimate talks, looked with favour on speedy legislation giving the Jews equal advantages with all Russians. Their attitude is extremely significant of the change that has been taking place in the inner councils of Russian affairs since the beginning of the war.

Here we have Propopoff, a nobleman and capitalist, swinging around to the idea that the time has arrived to put the Jew on an equal footing with his fellow-men in Russia. As Vice-President of the Duma, he is a

man of influence; in fact, one of the most promising statesmen Russia ever produced. In speaking with friends here he said that today one does not talk of the "necessity" of giving the Jew equal rights, but of the "desirability."

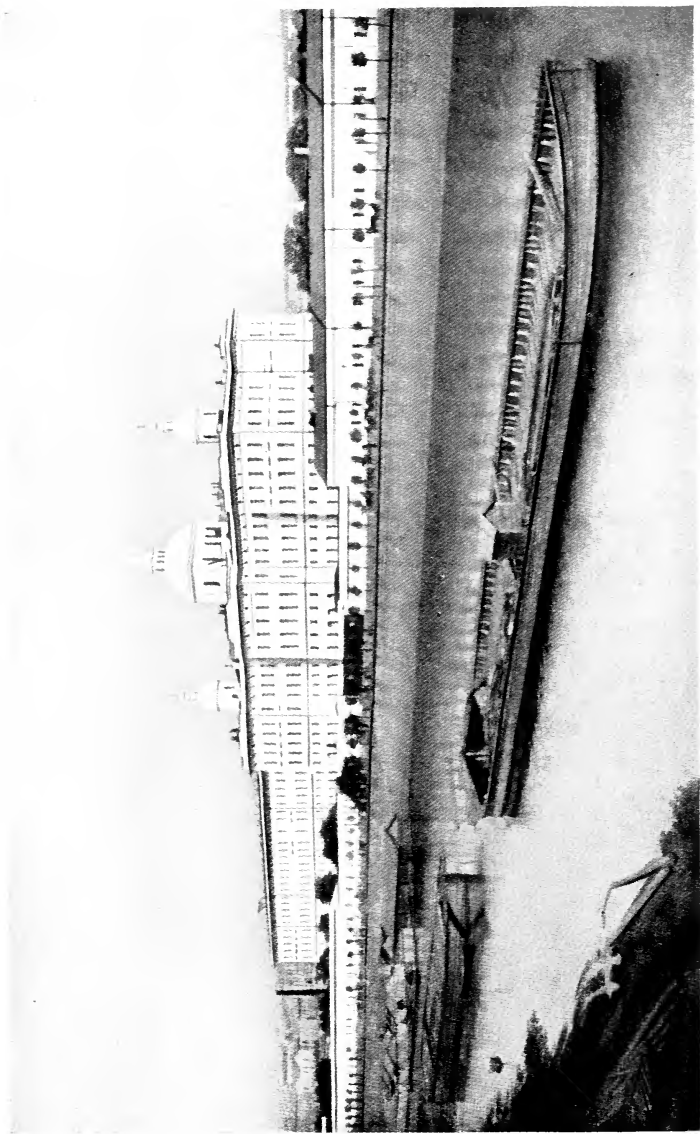
In other words, he maintained that the day had come when Russia was beginning to recognize the importance of the Jew as a vital part of her national life. The reason, he argued, was that the Jew shows himself of real value to Russia in commercial life and is a factor to be reckoned with in the future if Russia is to develop the best that is in her. With him stands Gourko, a forceful leader in the Council of Empire and an assistant minister.

These leaders are unafraid to compromise their political success by putting the Jewish question on the basis of a complete settlement of equality of rights. That to my mind is a sure indication of the trend of the Jewish problem in Russia.

A friend, who having been strongly impressed by such presentments against Russia as those of George Kennan, said to me,—“You know there is a Darkest Russia as well as a Darkest England, and the favouring circumstances under which you visited the country gave you little opportunity to see the dark side; hence you can paint your picture only in warm, glowing tints.” Possibly he is not far astray, but I have aimed to present an unpre-

judiced, uncoloured view of things as I saw them. I believe that the nobles of Russia are endeavouring to maintain a kind, helpful paternal relation toward the peasant class, irrespective of their religious affiliations, and that in this respect they are the peers of their fellow-Christians in any land. They are struggling with the great civil and social problems of the day in an earnest spirit of broad Christian charity. If their progress appears to some to be dreadfully slow in comparison with our own, we have but to remember the difference in our forms of government and the dangers involved in sudden, radical political changes, even when those changes are in the line of great reforms. Let us remember the fate of Presidents Lincoln and Garfield and McKinley, and be still!

We have reason for rejoicing in our constitutional deliverance from a condition that was in violation of the fundamental principles of our Declaration of Independence; so has Russia for her emancipation of the serfs in 1861, and their deliverance from an hierarchy, which means its people's deliverance from a sectarian yoke and from ecclesiastical domination.



The Foundling Hospital, Moscow.

Rev. Floyd W. Tomkins, D.D., in a recent explanation of a Sunday-school lesson, said:

Let it not be thought that we are justified in treating the Jews unkindly or critically because the Gospel was preached to the gentiles after the people of Judea rejected it. We can never earn God's love or approval by frowning upon those whom He loved and amongst whom He lived and died. We want to do all we can to make the Jews know that Christ was their Messiah, and those who ill-treat them and are cruel by word or action will not only lose the favour of God, but will incur His displeasure.

Rabbi Joseph Krauskopf, D.D., has given me the privilege of quoting from his published addresses delivered at Temple Keneseth Israel of Philadelphia.

The story of his visit to Tolstoy, 1894, is especially interesting. No one of our Jewish fraternity is to my mind more trustworthy than he in the elucidation of now existing relations between the Russian Jews and their Government.

I quote as follows:

While within the Russian borders, I was privileged to come in contact with many prominent Russians, one of them, M. Witte, who at that time was Minister

of Finance and practically at the head of the empire, the Czar, Alexander III., being critically ill in Crimea, where he shortly after died.

But of all the men I met none made the impression that was left on me by my visit to Count Leo Tolstoy. It was made possible by Mr. Andrew D. White, the distinguished scholar and statesman, who at that time represented our country at St. Petersburg. He had written and asked the Count to meet me and to learn of the mission that brought me to Russia. The Count's daughter, Tatiana, replied that her father would be pleased to have me visit him, adding that he was just then engaged in hay-making, and, therefore, had not much leisure. To take as little of his time as possible I arranged to arrive in the courtyard of his manor-house at Yasnaya Polyana, late in the afternoon. Approaching a group of peasants that stood at a well drinking water and mopping their brows, my travelling companion, a young Russian lawyer, asked them where we might find the Count. One of them stepped out of the group, and, lifting his cap, said most courteously that he was Tolstoy: learning my name, he bade me a hearty welcome.

From the moment I first gazed upon him he held me captive, and, by a strange psychic power, he has held me enthralled ever since. No wish of mine has been more fondly cherished in the years that have since passed by than that of some day visiting Russia again, and only for the purpose of seeing once more that strangely fascinating personality, of listening again to his marvellous flow of wisdom.

I had often wondered how a Moses, an Isaiah, a Jeremiah, a Socrates, looked and talked, denounced and dreamed: the moment I saw and heard Tolstoy I knew. One hour's talk with him seemed equal to a whole university course in political and social science; one walk with him on his estate stored up in the listener more knowledge of moral philosophy than could be crowded into a year's seminary instruction. Great as was the power of his pen, immeasurably greater was the power of his living word. In some mysterious way the flow of his speech seemed to exercise a hypnotic spell upon the speaker as much as upon the listener. The speaker seemed at times translated into a super-human being, seemed inspired, seemed to speak words not his own, as one of the ancient prophets of Israel must have spoken when he said the words: "Thus saith the Lord," while the listener seemed scarcely capable of thought or speech, felt his being almost lose its identity and become merged with that of the speaker.

The first question Count Tolstoy put to me was from what part of the United States I hailed. Upon my telling him that Philadelphia was my home, he expressed himself as much pleased. He recalled the two shiploads of food we sent from our port, two years earlier, for the relief of the famine-stricken of Russia, of the distribution of which he had personal charge, and he spoke with pleasure and appreciation of Mr. Francis B. Reeves, our fellow-townsmen, who had accompanied the food-relief.

With even keener delight he recalled that the first

aid received from the United States was from the Jewish congregation of Sacramento, California, which to him was all the more remarkable from the fact that the district stricken was, through governmental restriction, uninhabited by Jews. The expression of pleasure turned to one of sorrow when he remarked that Russia had little deserved such generous treatment at the hand of Jews—and he lived to see the manner in which it was repaid in Kishineff and other places.

More than 300,000 Jews of Russian birth are fighting today in that country for their fatherland, and tens of thousands of them have laid down their lives in defence thereof. Hundreds of them are recipients of medals of honour for deeds of valour on the battlefields, in many instances won while fighting against fellow-Jews of Austrian and German armies, thus holding ties of fatherland higher than those of blood or faith.

From this loyalty of Jews to countries where they are still labouring more or less under disadvantages, even to such countries as Russia, where they are not yet in possession of citizenship rights at all, may easily be judged what their loyalty must be to a country such as ours, where, almost from the first, every right that was conferred upon followers of other faiths, was conferred upon them, the country which, for the first time since they were driven from their original Palestinian home, eighteen hundred years ago, they were privileged to call truly their own.

The conversation turned to social conditions in the

United States, and on these matters he displayed an amount of knowledge that was amazing. The more I listened the more I wondered, till finally I could not but ask him how he who wrote and worked so much could find time to keep himself so well informed of a country so far away as the United States. To which he replied, "Your country has interested me even more than mine. I have lost hope in mine; all my hope was, at one time, centred in yours. But yours is a disappointment as much as mine. Were yours the free and representative government you pretend to have, you would not allow it to be controlled by the money powers and their hirelings, the bosses and machines, as you do. I have read *Progress and Poverty* by Henry George, and I know what Mr. Bryce says about you in his *American Commonwealth*, and I have read and heard even worse things about your misgovernment than what they say.

"We were all right," he continued, "as long as we were an agricultural people. Our modes of life, then, were simple, and our ideals were high. Politics then was a religion with us and not a matter of barter and sale. We became prosperous; prosperity brought luxury, and luxury, as always, brings corruption. The thirst of gold is upon us, and, in our eagerness to quench it, and to gratify our lust of luxury, our one-time lofty principles and aspirations are dragged down and trampled in the mire. We build city upon city, and pride ourselves in making one greater than the other, and, in the meantime, we wipe out village after village, whence have come our strength and moral fibre."

He was not the first of the world's great reformers and lovers of humanity to lose heart and to experience spells of despair. Moses and Elijah and Jesus and others had their hours of agony, and prayed that the end might come, and deliver them from their hopeless labours. And many who, like Tolstoy, closed their eyes in the belief that they had utterly failed loomed large in subsequent ages among the greatest of the world's benefactors.

Tolstoy has not failed. He succeeded better than he knew. His pathetic death revealed the vast number of followers he had in his own country and in all parts of the world. And had he cared to inquire, he might have known it before his death. He could have seen it from the fact that more books of his were sold than of all other Russian authors combined. He could have seen it in the vast crowds that gathered all along the line, to catch a glimpse of him, when on his journey, a few years ago, to the Crimea, in search of health. He could have seen it in the deputations of sympathizers that waited upon him, and in the streams of congratulatory letters and telegrams that rushed in upon him—till suppressed—after his excommunication. He could have seen it in the Tolstoyan societies among the students of almost all the Russian universities and among other bodies. He could have seen it among the considerable number of landlords, who made conscientious efforts at following his life, and at adopting his mode of dealing with peasants and labourers. Were the yoke of autocracy removed, there would arise in Russia an army of Tolstoyans as vast

and mighty as the host which Ezekiel in his vision saw in the valley of dry bones.

The religion of Russia of the future will be largely that which Tolstoy lived and taught, and it will be the religion of a large part of the rest of the world. Time's sifting process will eliminate whatever is untenable in his system of moral and social and economic philosophy, which sprang more from a flaming heart than from a cool, calculating mind. He had neither the time nor the inclination to work out a synthetic philosophy. He wrote as the spirit moved him, and whenever it moved him, the keynote of all his writing having been, as he said to me, "the hastening of the day when men will dwell together in the bonds of love, and sin and suffering will be no more."

There are in the Tolstoyan system of religion the elements of the long dreamed-of universal creed. It will take time for the rooting of it. Mormonism and Dowieism spring up, like Jonah's gourd, and pass away as speedily as they came. A system as rational and radical as that of Tolstoy requires an age for germination. But, once it takes root, it takes root for ever; once it blossoms, it blossoms for eternity.

The incident which I am about to relate occurred in Russia, on a July evening, 1894. In the course of the evening meal, which I was privileged to share with Count Tolstoy and his family, a peasant entered with the mail and presented it to the Count. With considerable eagerness he freed a newspaper from its wrapper, and, turning its pages, stopped at one of

them, and presently gave vent to a number of chuckles. To an inquiry by one of his family as to what amused him, he held up the paper, which certainly presented a strange appearance. Large black ink blotches in several places in each column disfigured its printed matter, and made it look more like a black and white checkerboard than a printed page. Turning to me, he said that the blackening of his articles, or parts of them, was nothing new to him. What amused him was that the unsmeared parts were far more radical than those which the censor's ink roller had made illegible, proving to him conclusively that publications of his were being blackened without even being read, on the theory that anything he wrote must of necessity be dangerous, and bear the censor's mark of disapproval. "I believe," continued he, "that if I were to publish a copy of the Ten Commandments under my name, half of them would be blotted out as dangerous reading. The fools do not seem to know that by blotting out parts, they whet the reader's desire for perusing all, and incite him to obtain untampered copies clandestinely."

He then told me that that particular article was one of a series he was publishing, under the title of "Christianity and Patriotism" in a London newspaper, in the *Daily Standard* I believe, not having been permitted to publish them in the Russian tongue in his own country. In them he showed that Christianity and patriotism are incompatible, that the latter is an artificial creation, skilfully fostered by rulers for their own benefit. On account of it wars are waged, and no end

of other evils are wrought, and sufferings are inflicted by Christians against Christians, who, *religiously*, are taught to love each other, to do good to one another, and who *patriotically* are taught to despise or hate or overreach each other. He regarded patriotism as both stupid and immoral, stupid because every country regarded itself superior to all others, and immoral, because it lures nations to possess themselves of advantages at the cost of the others, thus violating the fundamental law of morality, that of not doing unto others that which we do not want others to do unto us. When rulers or diplomats have certain ends in view, some land greed to gratify, they excite enthusiastic patriotism at home by inciting hatred against the country to be victimized, and deluded citizens murder and cripple each other by the thousands, paralyze their respective country's commerce and industry, bring untold sufferings upon countless innocents, in the belief that they are serving their own best interests, when they are only gratifying diplomats' ambitions, or rulers' covetousness, or assuring the permanence of parasitical dynasties. Patriotism, therefore, is the strongest ally of rulers in the promotion of war, and in the prevention of the earth-wide establishment of the brotherhood of man.

I must confess that I was somewhat taken aback by his severe strictures on patriotism, which I had, up till then, regarded as one of the noblest sentiments of the human heart, and I, therefore, ventured, later in the evening, when seated with him in the harbour,

to ask for some further light on this new, and to me startling, teaching.

Complying with my wish, he related how, a few years back, a well-known French agitator visited him, while on his mission to Russia to prepare the ground for a Franco-Russian alliance. This visitor frequently referred, with sentimental pride, to the sacred pledge he had given himself and his country never to cease agitating for war with Germany until France redeemed her lost military glory. He pleaded for the Count's espousal of the proposed alliance, claiming that, as a patriotic Russian, he must recognize the wisdom of crushing or weakening so powerful a neighbour as Germany. His pleading met with no success. Tolstoy showed him the absurdity of his arguments. Germany defeated France at Sedan, he said, because France had defeated Germany at Jena; and if France were to defeat Germany now, it would only mean that Germany would have to defeat France sometime in the future. To his argument that France was duty-bound to liberate the people of Alsace and Lorraine, and to restore them to where they belonged, Tolstoy answered that these two provinces had belonged to Germany seven hundred years, and that that country had only reconquered what was her own. As far as the people are concerned they are no less free and happy under German government than they were under French. Barring a few hot-heads, they would rather be left at peace than see their lands again made the scenes of horrible war. Tolstoy then asked the Frenchman whether he considered himself

a Christian. Upon receiving an emphatic "yes" for answer, he asked him how he could reconcile Christ's teaching of love and forgiveness with his own thirst for revenge? He replied that patriotism is as necessary as Christianity, and both must be cherished alike, even if, at times, they are diametrically opposed to each other. Striking an attitude, he added, "In church, I am a Christian, in politics I am a French patriot!"

Together they proceeded into the fields, where they came across a peasant. Tolstoy stopped him, and, calling him by name, told him that his guest wanted him and all the Russians to help France to fight Germany. "Fight for what?" asked the peasant. "To get two provinces back," answered Tolstoy, "which France lost a quarter of a century ago." The peasant stared at the stranger, and finally, turning to Tolstoy, asked, "Is he a fool or does he think we are fools," and away he went. "Who was the wiser of the two," Tolstoy asked me, "the simple-minded, simply clothed, labour-bronzed, unlettered Moujik, or the well-fed, well-groomed, white-skinned politician, with a silk hat, long coat of latest cut, and patent-leather shoes? That peasant's answer was the voice of the people; the politician's was the serpent's voice. As the peasant spoke, so think the people in their hearts, until the serpent's tongue beguiles them into doing what they would never think of doing were they following the bidding of their conscience.

"If patriotism is as innate as is generally claimed," continued Tolstoy, "why do nations go to such trouble

in inculcating it? Let them stop compelling people to swear allegiance to every new monarch, let them cease saying prayers for him, celebrating his birthdays, placing his pictures in public halls, and his monument in public squares, printing his name in capital letters in prayer-books, calendars, and text-books, imprisoning people for speaking ill of him, dazzling the people's eyes and befogging their minds by means of pomp and show and glitter, crowns and sceptres, gaudy uniforms, military bands, medals and ranks, fireworks and triumphal arches—let them cease doing such things and they will soon discover how much patriotism is inborn, how much of it is of spontaneous growth, and how much of it is forced upon the people.

“Patriotism, therefore, as commonly understood,” concluded Tolstoy, “is for rulers a means for gratifying their lust of land or power, and for the people a renunciation of their God-given intellect, a surrender of fundamental teachings of their religion. Conceived in that sense, patriotism is but a form of slavery, and the patriot often but his monarch's executioner. End this blind patriotism, and you end war at the same time, for people will then be no longer willing to sacrifice themselves for the aggrandizement of their ruler, or of his diplomats or of his military chiefs. Remove this blind patriotism, and the profession of the diplomat will be gone. There will then be no quarrel between nations which arbitration courts will not adjudicate. Remove this blind patriotism, and nations will establish their cause by the law of



Poor Peasants.

right instead of by the force of might. Remove blind patriotism, and you will enthrone religion among the nations. Let people cease to be false patriots, and they will become true Christians."

X

Russia's Religion

THE spirit of true religious liberty is working like good leaven within their institutions as they now exist. The Kingdom of God is within them.

Toleration of all religions which do not violate public morality or good order exists in Russia, and not to profess the Orthodox Greek faith, the national religion, does not disqualify for the enjoyment of any civil rights.

James B. Reynolds recently wrote in the *Christian Union* of New York as follows:

Last year in Russia I met a number of people prominent in the Russian Church, and heard much of the spirit of their leaders. There certainly has been a decided awakening in recent years. Of Father Antonio, now at the head of the great theological seminary near Moscow, I was told how he often gathered his students together and gave them informal talks on personal piety, such as theological students rarely receive and greatly need. In talking with the wife of the military governor of the district of Moscow,

I was much impressed with the genuine respect which she showed for the Russian clergy, especially as her own ideas of personal religion revealed a depth of spiritual life commanding the highest admiration. In a long chat with the Countess Tolstoy about many features of their national life, I gained the impression that she also felt that there was at least a strong and growing element in the Russian clergy which sought to command respect by broad and thorough scholarship and practical love and sympathy for their fellow-men. In conversation with a young tutor of the Moscow theological seminary, I certainly gained the impression of one well posted on his subject, which was the philosophy of religion.

Doubtless many may feel that the Holy Synod is severely repressive within the Orthodox Church as well as without, on all "tendencies of modern thought"; but just now certainly they cannot be conceded to have a monopoly in that line of business. The Russian Church shows the deficiencies of a State Establishment whose theory is to include all men within the pale of the Church, and then make Christians of them afterwards. This naturally leads to unworthy clerical as well as lay members. But there has been progress. I believe a majority of the leaders of that division of the Christian Church are consecrated men trying to do their best with the mighty responsibilities of their position, and I agree with Mr. Gribayédoff in saying of the Russian Greek Church: "It has a great mission to perform, and, on the whole, is doing its work nobly."

The peasants as a rule are religious, in the best sense of that word, for they are always willing to divide their loaf of bread with the pilgrim and stranger. They are devoted to their faith and to the performance of their vows whether as members of the Orthodox Greek Church, as in the case of the great majority, or of the numerous Protestant sects existing and thriving under the protection of the Government. They recognize God's sovereignty, but have never learned the great underlying principle of all religions that have been of great help to humanity in every age,—that the Almighty Ruler works in the affairs of men through human agencies, of whom He only requires that they shall be co-workers with Him, seeking to know His laws and then conforming their own laws and lives thereto. They are very suspicious, therefore, of every effort to change the existing order of their lives. Often they resist measures to stay the progress of disease and to arrest the approach of death lest thereby they be contending against the will of God. If a child falls into a river or brook they make no effort to save its life, believing that God has ordained that it should die in that way. This conviction not only robs them of every incen-

tive to use their own free wills and intellectual faculties to advance themselves and their children in the scale of civilization, but it carries them into the outer darkness of a blind fatalism. They firmly believe that their Emperor is the vicegerent of Almighty God. They are generally loyal, therefore, to the "powers that be" while they are meekly submissive to their desperate lot. Conspiracies against the Government are rarely fomented among them, but in so far as they are ever discovered, they are traced to the official classes or the military, or to men of the universities. But whilst holding their Emperor in highest reverence, the peasants are wont to regard the under officials and in some measure the clergy with feelings akin to contempt. Their ability to discriminate, however, between their real friends among those dignitaries and those whom they regard as mere incumbrances, is quite remarkable. Men on their knees on the street curbstones praying before an Icon are examples of their church loyalty. On entering the door of a post-office everyone is obliged to remove his hat and bow before the Icon; and even when entering a bank, business office, or shop, the hat

must come off, particularly if there are ladies in the building.

Among many appreciative letters that I have received are the following from Counts Paul and Vladimir Bobrinsky:

BOGORODITSK, TULA GOVT.,
3 August, 1892.

MR. FRANCIS B. REEVES.

DEAR SIR:

It was with the greatest pleasure I read your letter and would have answered long before but I had much work attending the harvest in the farms. I was so glad to know you had a happy journey and carried away a good impression of our country. I am sorry to tell you that since you left us a very strong dysentery broke out even among the grown-up people; the babies were carried off in great numbers, as the food this year was far from being suitable to withstand this disease.

As regards the crops it is most lamentable; the rye and the wheat in some localities and in ours also were dried up from want of rain and next December we expect the distress to be greater than that of last year. And to complete the scourge we have already some cases of cholera in our district. It was distressing for me to read in today's paper that in one of the districts south of the river Don, 900 took the cholera and 500 of them died of it. We are very busy in preparing hospitals and different preventative means to

battle with that fearful disease. It was so sad that the Red Cross and the Zems too had to spend the money that would have gone towards relieving the hungry for the cholera preparations.

I am very sorry to give you so many bad accounts of our poor country, but we feel also that your sympathy and interest will be a great encouragement for us. This year I shall not be able to accomplish my great desire of visiting your beautiful country, as it is my time of military service. Thank you for your kind remembrance of us all and believe me, dear sir,

Yours gratefully,

PAUL A. BOBRINSKOY.

BOGORODITSK, GOV. OF TULA, RUSSIA,
12 March, 1893.

MY DEAR MR. REEVES:

I am very sorry that I could not find time until now to write and thank you on my own behalf and on behalf of my uncle, R. Pizareff, for your kind help in our work this second year of famine.

The Petersburg American Relief Committee, with the Hon. A. D. White at its head, has sent me 3200 roubles, R. Pizareff 3600 roubles and my cousin Andrei Bobrinskoy, 3200 roubles, in all 10,000.

I trust you will transmit to the Mayor of Philadelphia and to the Philadelphia Committee our very sincere thanks for this most timely help.

Through you I have also received 70 roubles 50 copeks (37 dollars 37 cents) from a Sunday School

class. Pray tell the children that their truly Christian Charity will go to help the sick with hunger typhus, who are very numerous this terrible year.

Allow me to express once more my most hearty thanks and believe me

Your most obedient and thankful servant,

VLADIMIR BOBRINSKOY.

Mr. W. Barnes Steveni, special correspondent of the *London Daily Chronicle*, who had made a tour through famine-stricken Russia early in 1892, wrote as follows of his visit at the home of the Bobrinskoy:

On one of their estates they had established a *proute* or Children's Home. This the Count took me to in the afternoon. I found there dozens of children, whose appearance bore eloquent testimony to the kind treatment they had received. Some of the parents, the Count told me, had died from cold, hunger, or disease; the others were totally unable to provide for their offspring.

In the management of this home the Countess Bobrinskoy—an exceedingly pretty and refined lady—found plenty of congenial and womanly occupation. In spite of the atmosphere of the place being anything but fresh, she, personally, saw that the wants of the little ones were properly attended to. "We are careful," she said, "not to admit the little starvelings to



Under their Roof.

the home without first washing them thoroughly with carbolic and water. We feed them on milk, bread, and various farinaceous foods, and find that they flourish so well on this diet that it will be necessary for us, before we send them back to their parents, gradually to accustom them to the harder fare which will be their lot. A sudden change of diet would be sure to produce disastrous results."

I am glad to say that the Bobrinskoyes practice what they preach. They are all staunch teetotalers. I was not, therefore, surprised to find that they were held in high esteem by the peasantry. To find this good feeling existing between a Russian noble and his former serfs gave me the greatest pleasure, especially as my preconceived notion of the Russian aristocracy was that that body was an idle, worthless set. My experiences during my journey have convinced me that this view was erroneous. The present crisis, I am glad to say, has proved that there exist in Russia many nobles of whom any country might be proud. That so little change should have taken place in the relations between the Bobrinskoyes and the peasantry since Alexander II. issued his edict of emancipation is greatly to the credit of this family. It was with much regret that I left the hospitable roof of the Bobrinskoyes. I shall never forget the unceasing kindness which they showed to the distressed around them, and to me, not only a complete stranger to them, but a foreigner as well. Such noble-minded people fully deserve the high position which they hold amongst the principal families of this country.

CZAR ALEXANDER III. SENDS BEAUTIFUL GIFTS TO
THE PHILADELPHIA RUSSIAN FAMINE RELIEF
COMMISSIONERS

The 20th of May, 1893, I received the following telegram from Prince Cantacuzen, Russian Ambassador to the United States:

WASHINGTON, D. C.

MR. FRANCIS B. REEVES,
20 S. Front.

I would be very pleased to see you on the 27th of May, 11 o'clock, on board Russian Flagship, *Dimitry Donskoi*, in Philadelphia, to tender to you in presence of our brilliant sailors and on Russian soil a souvenir his Majesty, the Emperor, ordered me to give in his name to the American gentlemen who visited Russia during the trying year 1892, with hearts and hands full of loving help. Will you kindly pass same invitation to Mr. Biddle and Mr. Blankenburg, as I don't know their addresses.

CANTACUZEN.

The day named, May 27, 1893, was the tenth anniversary of the coronation of the Czar, Alexander III.

The flagship, *Dimitry Donskoi*, was accom-

panied by another Russian warship, the *Rynda*, both of them anchoring in the Delaware River, dressed in holiday attire with flags from stem to stern. Cannon roared the Imperial salute, and Philadelphians were treated to the unusual spectacle of warships of a foreign nation celebrating one of its most important holidays.

Prince Cantacuzen presented to the Relief Commissioners the following letter, all of them being present excepting Mr. Blankenburg, who at that time was in Japan:

RUSSIAN IMPERIAL LEGATION, WASHINGTON,
May 27, 1893.

DEAR SIR:

Before leaving my country for the United States I had the great satisfaction to receive a special order of His Majesty, the Emperor, my most gracious Sovereign, to present tokens of His Majesty's gratitude to the American citizens, who, moved by philanthropic and friendly feelings towards the suffering population of our country, came over to Russia last year and attended personally the distribution of the aid, for which they contributed largely with the generous American people.

I avail myself of the presence of our men-of-war in Philadelphia, from which harbour sailed the first ship with flour for Russia, to tender to you, dear Sir, on the day of the Coronation of Their Majesties, this case

containing a piece of Russian art, as a remembrance of the feelings you left behind you.

Very sincerely yours,

CANTACUZEN.

MR. F. B. REEVES.

Bishop Nicolas, of San Francisco, the prelate of the Russian Church in America, conducted the service, which was one of the highest of the church. He was assisted by Fathers Andronik and Irakli, the priests of the *Donskoi* and *Rynda*.

The portable altar which the flagship carried, with pictures of saints and other paraphernalia, was set up on the starboard side of the gun deck. The crew of the vessel, with Admiral Kaznakoff, Captain Zelenoy, the Grand Duke Alexander, and other officers at their head, were ranged on the deck before the altar. Detachments of the officers and crew of the *Rynda* occupied the port side of the deck. Bishop Nicolas wore vestments of purple, with the peculiar Russian hat with its black veil. The best singers of the vessels formed a choir, and a large part of the service consisted of the intonation of the liturgy. The service lasted over an hour and closed with the Bishop's blessing and prayer for the royal family of Russia.



Heavily Gold-Plated Punch Set.

On top of the case is a brass plate on which is engraved

MR. F. B. REEVES

IN REMEMBRANCE OF YOUR

VISIT TO RUSSIA

1892

Then, at a word from the Admiral, a round of cheers for the President and the people of the United States was given, and the band played *Hail Columbia*, while all remained uncovered.

The gifts to the Commissioners were as follows:

For Rudolph Blankenburg, a bowl and salver, gilt and enamel, the tone of the latter ornamentation being blue.

To F. B. Reeves, a punch bowl about seven inches in diameter, five drinking cups, a large platter and a ladle. All were of silver, heavily gilded and beautifully figured.

To Colonel A. J. Drexel, Jr., a Russian "loving cup" of gilded silver, with lid and handle, about a foot in height.

To Dr. Biddle, a silver-gilt enamelled cup.

Each present rested in a satin-lined box of polished oak, which bore on the outside a plate having the name of the recipient and the sentence: "In remembrance of your journey to Russia, 1892."

Gifts from the Czar were presented also to the following named gentlemen who had rendered valued services in the relief work of America for Russia: C. M. Reeves, S. Klopsch, Dr. Hubbell,

W. C. Edgar, E. S. Phelps, and Rev. Dr. T. De Witt Talmage.

This majestic event of international courtesy did not terminate with the presentation of these gifts.

A luncheon was given from one o'clock to three o'clock P. M., by Admiral Kaznazoff to the representatives of the Russian Government at Washington; his American guests (among them all who had received gifts), and a few of his officers.

The day's festivities were followed by a brilliant illumination of the Russian ships with coloured electric lights, which an admiring crowd viewed from the shore. From the stern of the *Donskoi* there was a continual display of fireworks.

On the flagship a large initial "A," the first letter of the Czar's name, was topped by a crown of coloured lights.

After the luncheon a party of ladies, chaperoned by Mrs. A. J. Drexel, Jr., was taken aboard the flagship. One of her officers said that over a thousand people had been on board and that the visitors greatly outnumbered those received when the ship was in New York. "It is no annoyance," he added, "we came here to see you and for you

to see us, and another Russian warship may not visit the United States for years. Your gracious help for Russia proves that your city is rightly named Philadelphia—"Brotherly Love.""

XI

The Abolition of Vodka

AT the time of my visit nothing was said about the peasants' addiction to strong drink and the resulting drunkenness and desperation.

Vodka had not apparently been given its proper place in their tale of woe. Its recent abolition by Czar Nicholas, universally approved by all his official representatives and Russia's best people, has proven that vodka should then have been cursed as one of the real underlying causes of destitution when a year of drouth was followed by crop failure.

No greater blessing has ever been conferred upon Russia than that heavenward march of the Czar abolishing vodka from his realm.

Its prohibition, adopted as a war measure, is likely to continue after the war, according to reports from Petrograd. Before the war, vodka was almost universally used by the Russian masses. Many women, and even children of tender years,

consumed the fiery liquor, while men used it in quantities almost unbelievable. The peasants are now more prosperous than ever before the war, and this is attributed to the saving of the large sums formerly spent for vodka.

Madame La Marquise, now faithfully serving the Red Cross Mission, in an article recently published by the *Philadelphia Evening Bulletin*, said:

One of the transformations that have been working to make Russia an interesting study for other peoples deserves universal cognizance. When the Czar's ukase forbidding future use of the Muscovite whisky vodka, was put in force la marquise attended in state to see the execution of the preliminary step to the "water wagon."

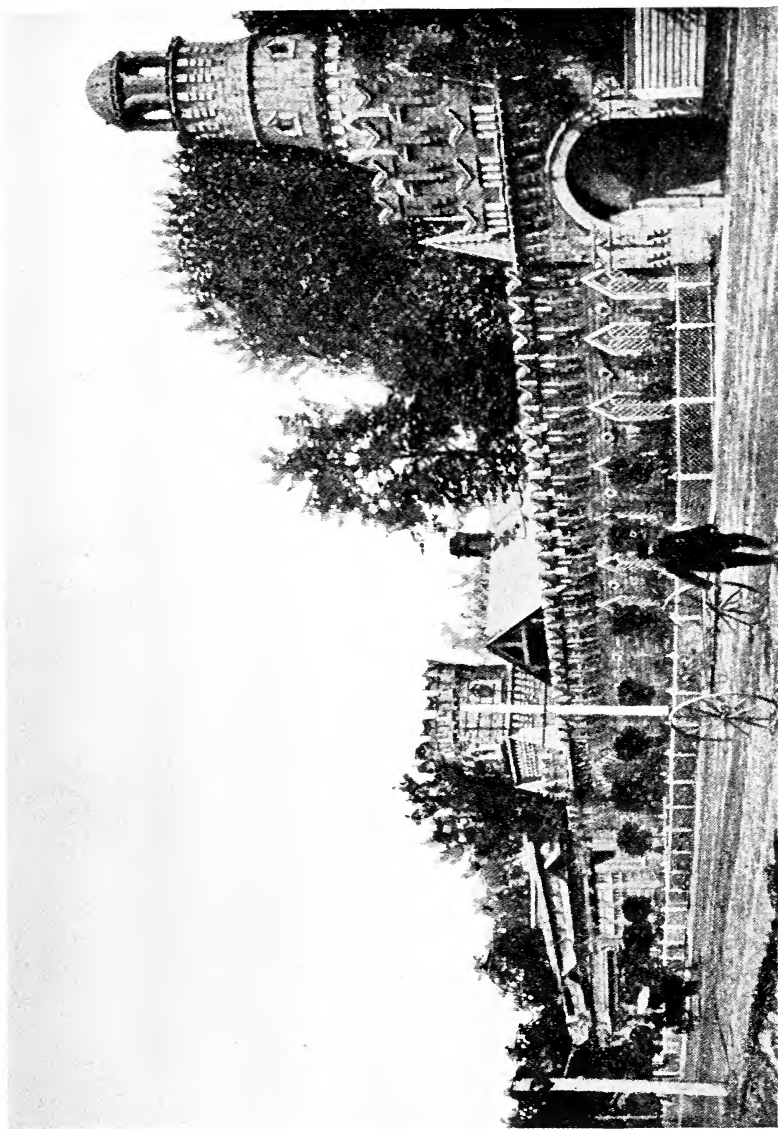
At a given hour all the casks of vodka stored in Suwalki were taken to a neighboring hill, where a formal ceremonial inaugurated the end of the demon. The enormous casks were "stove in," the liquor coursed down the hillside in torrents; the regretful toppers, as a last tribute, flung themselves prone on the ground and swigged till they were insensible. When they could take no more, they rolled in the stream on the ground. Obviously the Czar realized what he was doing when he ventured to cut off by a stroke of the pen the cup that doesn't cheer but bestializes, as the sequel proves, for the Russian economists are cheering the empire with the incredible word that the

savings bank deposits have gone up a billion rubles since the water-wagon replaced the bottle. Nor is the money gain all; the peasantry left at home, through age or infirmity, have redoubled in working power. Russia, the land the Teutons disparage, proves to be the only nation in existence capable of decreeing and maintaining a reform which other nations don't venture to tackle boldly.

John H. Snodgrass, Consul General at Moscow, said that according to statistics gathered by a reputable newspaper, the consumption of vodka during the months of July, August, September, and October, 1914, was only a little more than one-tenth what it was during the same months of 1913—before the Czar's ukase against intoxicants; and adds:

It is observed in the manufacturing concerns that labour has become much more productive than before.

Formerly at the Moscow mills many workmen would not appear on Monday, and a number of those who did were unfit for duty in consequence of their Sunday excesses. This is no longer the case; both the quality and quantity of labour performed have improved.



Moscow Restaurant, One of Most Noted in Russia—Entirely Dry Now.

XII

What They Saw in Russia After Vodka Left¹

By Margaret Wintringer

WHILE in London a letter of introduction secured for me an interview with Baron De Heykind, the Russian Consul General. I found the baron a somewhat stern but courtly man of distinguished military appearance.

I told him how the Czar's ukase had been welcomed in the United States, and a look of pride, and even exaltation, softened the naturally stern countenance. "It is the greatest and grandest national edict since Moses gave a moral code to the Jewish people," he declared proudly. "Not since the world began has any people taken such an advanced step. Our Emperor has taken the place in the twentieth century that your Lincoln held in the nineteenth century. Only it is greater to free men from themselves than from bondage to others. No one, except the Saviour of men, ever essayed that before." He spoke with simple reverence.

"It is a miracle," he continued, "the strength of the army and the growth of the nation since indul-

¹ By permission of *The Continent*.

gence in alcohol has ceased. Our soldiers face the foe more bravely; wounds are no longer feared, they heal so quickly—and those long winter marches, they have been made without vodka.”

It was hard to realize that I was talking to an officer of the imperial army and a member of the Russian aristocracy, when the consul general enthusiastically referred to the democratic application of the Czar's ukase to prince and peasant, staff officer and common soldier alike. It was all so different from the spirit of military caste and privilege that has grown up in our own republican army.

The grog ration of the soldiers gave way to a money allowance in 1912, and early in 1914 a new order provided for monthly and even weekly temperance lectures in the army.

The Russian government, which is ecclesiastical as well as political, has always esteemed the sale of intoxicants iniquitous and has never recognized the trade's right to compensation. When as a measure of protection to her people, Russia took over the vodka traffic in 1894, she did not reimburse the liquor sellers; and the present local option laws provide for the refund of a proportionate amount of the license when prohibition takes effect previous to the expiration of the license of any retail dealer.

I had just read an article on Russian prohibition in an American magazine, and I ventured to refer to the charge that denatured alcohol and other even more poisonous substitutes had taken the place of vodka, to the grave danger of the Russian people.

The statement was vehemently denied. "If it were so, I would know it," he said, "for I am in daily receipt of government reports and they all say that never was Russia so sober. You manufacture much in America," said the consul general, "and this [referring to the magazine article] was manufactured in your country. It is one of the lies of the trade. It is natural to lie when the truth will hurt; Madame need not believe that I know nothing of such evasions."

"But since I came here I have been told that many people have died in Russia from drinking methylated spirits," I urged.

The answer came with startling emphasis.

"Let them die! It is better for Russia that they should die. They are a disgrace to their country and a burden to their wives and children. We cannot kill them. Let them kill themselves. Why weep over the death of a few old drunkards when, under our most gracious Emperor's beneficent ukase, Russia is saving millions of youth from a degraded life and an ignoble death? When these drunkards go, there will be no boys to follow them. Russia is facing the future. She will conserve her youth."

To my blundering inquiry as to whether he was following the Czar's example, the consul general replied frigidly and with hurt pride: "Madame, I am a devoted and loyal subject of Russia's most noble ruler."

The woman's viewpoint on this interesting subject was gained one bright April day in Paris, when Mademoiselle D'Aubigné, daughter of the author of

the *History of the Reformation*, suggested a call upon Madame Louise Kruppi, who had just returned from a tour of Russia.

Madame Kruppi is one of the noted women of France. Through the establishment of trade schools, she has enabled soldiers' wives and widows to become self-supporting. Already classes have been formed in fourteen trades and professions. Her visit to Russia was partly a government mission to gain information from the technical schools for which Russia is famous, which would advance her own undertaking.

Like Professor Simpson, she prefaced the interview with the confession that she went to Russia neither a prohibitionist nor teetotaler.

"And now," she piquantly explained, "I am both. I am everything that will bring to my country the blessings I found in Russia. At first it was hard to give up wine, but if, in a city of two millions, one cannot get it, one must do without; and it was so in Petrograd. Moscow was as bad, I mean as good," was the smiling correction, "for one could not get it there."

"Oh," she replied to my suggestion, "they have temperance drinks, but they are frightful!" The statement was accompanied with a charming *moue* and with an expressive shrug of the shoulders. And then madame suddenly became grave.

"It is strange, is it not," she mused, "that in France we not only drink but think wine. Nothing is good that is not wine. But that is a mistake, as I learned in Russia. The temperance drinks were nice, very

nice—if you did not taste them,” she added mischievously. “I could drink anything and like it that would bring to French women the happiness I saw among the Russian women.

“They seemed to have become young again. Perhaps,” Madame Kruppi said laughingly, “it was because since there is no vodka, marriage is so much cheaper. When vodka was furnished the guests it cost from 60 to 100 francs; now the wedding feast may cost but 30 francs. So now, the young couples can marry.

“And then family life has become beautiful, for the Russian is not unkind to his wife and children when he is without vodka. Since alcohol, the twin sister of lust, has disappeared, the shackles have fallen from many poor white slaves; and while war has increased prostitution in all other countries, in Russia the evil has diminished nearly one half. Women should remember that and enter the fight, for with one blow they strike the two worst foes of womanhood.

“And then prohibition will give the vote to women,” Madame Kruppi added. “Already the Council of the Empire has actually adopted a bill that would have given women the right to vote in local option matters. And to make prohibition secure, the vote will surely come to woman.

“The people are saving money. They are turning the empty vodka shops into savings banks. They are spending money, too, for new clothes for themselves and new gowns for the women. Yes, and they

are buying meat twice a week instead of twice a month."

Madame Kruppi, who is actively interested in the establishment of free libraries in her own country, was greatly impressed by the intellectual awakening that has followed the Czar's ukase.

"The craving for drink has been replaced by a thirst for knowledge. The people are reading books and playing on musical instruments. France, Italy, Britain, and Germany," she declared, "have given their art and literature to the world; but Russia has yet to give and some day she will lead the world. Because she has cleaned herself and shown herself strong, hers will be a clean art, and a virile literature, while the happiness of her people will banish the sombreness which has characterized both in the past."

XIII

Russia's Great Revolution—The True Story of the World's Most Gigantic Temperance Experiment ¹

By Margaret Wintringer

A great army drunk and a small army sober, and the dramatic defeat of that great army, was one of the big factors in Russia's fight for temperance. America should study Russia's experience because in the more than twenty years of that fight the great Empire tried "every restriction which the frantic friends of a doomed traffic are clamorously urging in our own country" before the great culmination in the Czar's famous ukase.

No experiment tried out in the temperance laboratory of Europe during the present war has excited such a world-wide interest as that which has wrought the regeneration of Russia.

So marvellous and yet so simple, it made a strong psychological appeal to the strain of mysticism inherent in the Russian peasant. It was like a fairy tale, in which the ukase of the Czar was the enchanted wand which transformed by its magic power that ragged, sodden peasantry into an awakened princess

¹ With permission of the *Sunday School Times*.

robed in a noble ideal to become his consort in the preservation of Russia. The romance of it, the discovery of themselves, awakened in the Russian people a great patriotism and a depth of religious feeling never before manifested by any nation.

The story is so athrill with romance, inspiration, and dramatic action, that it only awaits a master mind in Russia for interpretation into a great Homeric epic.

But to us the story of the temperance movement in Russia is of significant interest, because it is the most gigantic experiment ever undertaken in temperance reform, affecting as it has nearly two hundred million people and extending over eight million square miles of territory.

The work began twenty years ago, and never before was reform inaugurated under more propitious and satisfactory conditions. Removed from fanaticism by its conservatism, assured against failure by autocratic power of enforcement, financed by an Imperial treasury, and clothed with respectability by the Church, Russia's scheme for temperance reform began most auspiciously. It was not even hampered by the necessity of returns on the investment, for the government took over the vodka traffic without any form of compensation to the sellers.

Never were such gala days as when Russia opened her state vodka shops in 1894. Grand-duchesses participated in the inaugural ceremony, and bishops blessed the drink. Princes and princesses and other titled folk acted as bartenders in serving bottles of

liquor that bore the seal of the state and whose purity was attested by the government.

In fact, every restriction which the frantic friends of a doomed traffic are clamorously urging in our own country was tried out in Russia during the nationalization of the traffic. The rules governing its management read like the recommendations of a Model License League.

Vodka was sold for off-the-premise consumption only in corked and sealed bottles, and not a corkscrew or drinking vessel was permitted in a vodka shop. Its sale was prohibited to children and drunken persons. Wage-earners were protected through the early closing on pay-day of all vodka shops near factories. They were closed also on certain religious holidays and all days when the village Council met. The traffic was made so respectable that school-teachers withdrew from the profession of learning to become managers of vodka shops. The government lent its prestige, and patrons were required to remove their caps on entering, as in other Imperial offices.

The government even provided counter attractions to its own liquor business. There were restaurants where beer and light wines were served only with food orders, and tea parlours, concert halls, and other places of resort where the people might meet for social intercourse apart from intoxicants.

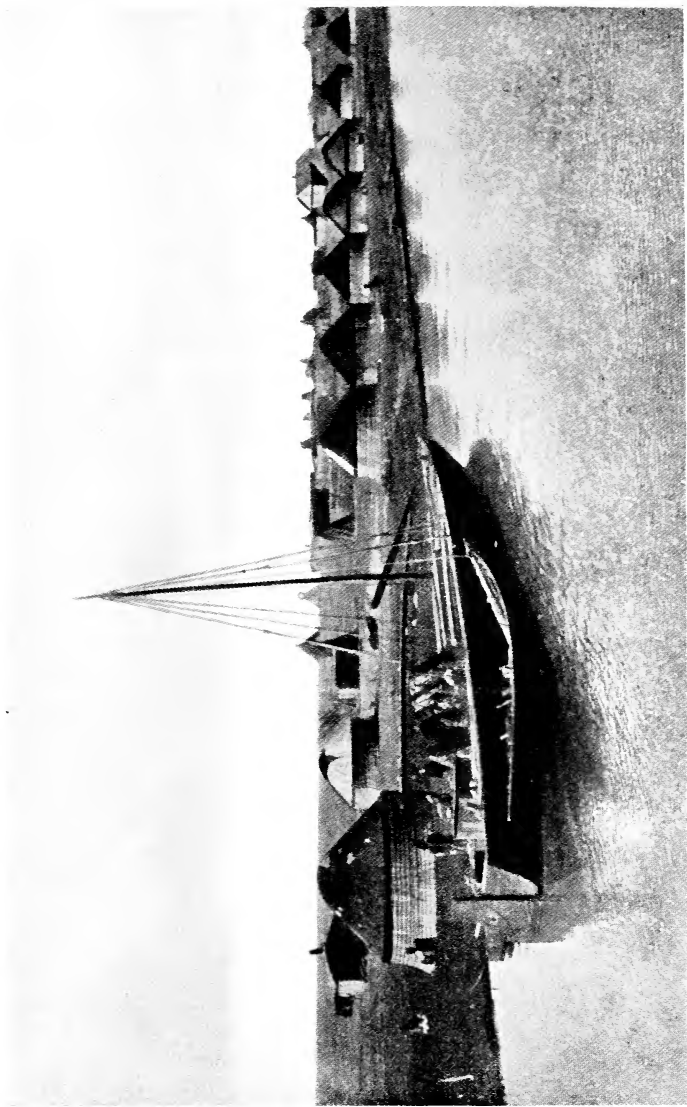
A portion of the profits from the sale of vodka was devoted to an educational temperance campaign; and during the year that saw the opening of the state vodka shops, seventy thousand seven hundred tem-

perance lectures were delivered under government auspices to audiences totalling seven and one half million people.

To safeguard the movement from fanaticism, the government prohibited the formation of societies advocating prohibition and set aside further profits from the new venture to the support of a national temperance society which adhered strictly to moderation. Two uncles of the Czar joined the movement and the moral uplift of the saloon began under ideal conditions.

One may wash a black cat, but one cannot make it white. So the plunge into respectability failed to remove a whit of the blackness of the liquor traffic. Within two years the would-be reformers learned that restriction is a foe to profit. The number of vodka shops was increased, the restrictions were withdrawn, and thereafter the business was run for revenue only. During nineteen years of nationalization the revenue from the sale of vodka doubled, but the consumption increased threefold.

Restriction illogically forced vodka shops upon villages that had heretofore been immune from its ravages; and the inculcation of moderation resulted in such inebriety among children as to demand investigation by the Moscow City Council. In a word, Russia's effort for the moral uplift of its people through the government control of drink brought about the degradation of the nation until its drunkenness resulted in ignominious defeat by a people whom it outnumbered ten to one.



Kalmuck Huts on the Volga, near Astrachan.
From Hubback's *Russian Realities*.

From the mobilization of Russia's troops to their defeat at Port Arthur, the contrast between a great army drunk and a small army sober was presented with such dramatic force that the Russo-Japanese war might have been enacted as a movie with a moral.

The Czar visualized the lesson and added to the war films "the mournful pictures of popular debility, household distress, and neglected business, the inevitable consequences of an intemperate life" revealed in a journey through his Empire in 1913, during which convictions were formed which six months later resulted in the famous prohibition ukase.

In a letter to his minister of finance, the Czar affirmed that the journey which will ever be memorable in the annals of Russia was "accomplished with the help of God"—and who can doubt the affirmation?

The beginning of the war found Russia with a shortage of war materials and without the industrial means to provide them. The evils of vodka had grown to such proportions that in one year infant mortality had mounted to four and a half million; the ranks of her workmen were depleted by one million deaths from alcoholism and the sequestration of eight hundred thousand criminals in jails. The shortage of munitions and the lack of industrial material could not be remedied at once, but the drain on the nation's manhood could be stopped by a word.

The word came and it was heard throughout the world—PROHIBITION!

And yet but a day before you would have been told in Russia, as we are now told in the United

States, that prohibition was impracticable, and chiefly for the same reasons: the necessity of the revenue for the support of the government, the impossibility of enforcement, and the inopportune time to burden the government with a drastic reform. But the impossible was the only possible remedy.

Under instructions from the Czar, all wine shops, beer saloons, and vodka shops were closed during the mobilization of the army. Instead of going off drunk, as they did during the war with Japan, the soldiers were sober, and they were moved with a rapidity that thwarted the plans of the enemy.

While beer held sway in Great Britain, retarding the progress of its troops and delaying the juncture with the French army, to the loss of Belgium and the peril of France, prohibition sent the Russian army to the front with such despatch that Germany was forced to divide her forces between the East and the West, to the salvation of Paris and, it may be, of London.

Then followed the Czar's ukase prohibiting the sale of vodka during the war. At almost the same time the Czar's veto was given to local authorities to prohibit the sale of beer and wine. This is done by petition of the people in a prescribed form, and secures the prohibition of the sale of beer, wine, and any form of intoxicating liquor in the district in question, within a maximum period of three months. There is no question of compensation, only the refund of a proportionate amount of the licence fee in

cases where the order of prohibition takes effect before the expiration of a retailer's licence.

With surpassing unanimity the country districts, and even the cities, have availed themselves of this form of local option. Petrograd and Moscow were among the first cities to take advantage of entire prohibition. Thousands of communes banished all forms of drink, and great stretches of the country became absolute prohibition territory. Prohibition in Russia is not an autocratic decree, as some would have us believe, but a movement of the people as well. The appetite for drink gave place to a desire for sobriety; and, enacting the *rôle* of Oliver Twist, the Russian people petitioned their Czar for "more." They wanted perpetual prohibition. The "Little Father" and his subjects were of the same mind, for he quickly responded with the famous telegram: "I had already decided to prohibit for ever in Russia the government sale of vodka."

XIV

Teetotal Russia

FROM John Foster Fraser's *Russia of To-Day*,
I quote the following:

Russia is never going to be drunken again. Alcoholic beverages have been prohibited, and the Russians are getting used to teetotal beverages. They are quite pleased with themselves.

All stores where brandy, whisky, vodka, champagne, wine, beer, or liquors were sold have been locked and sealed by the authorities. The liberty-loving Briton, sitting in a restaurant and fancying something more potent than mineral water, casts his eyes upon the glass cases behind the counter where are marshalled rows of bottles of "the real stuff," but locked up and forbidden. He revels in imagination of the time he will have when he returns to England.

There is a good deal of cold weather in Russia, and there used to be much drunkenness. Before breakfast the Russian workman, feeling cold, would gulp down a bottle of fiery vodka which cheered him and then fuddled him. Indeed, all classes might be described as heavy drinkers. There was plenty of debauchery and sometimes there were horrible tragedies.

But generally the Russian in his cups was not aggressive. He was not quarrelsome. He did not want to fight everybody. His mood was rather to roll around and slobberingly kiss all whom he met—though it might have been preferable if he had wanted to fight.

Anyway, Nicholas II., an Imperial Lloyd George, but with the power to do what he wills, conscious that a vodka-soaked Russia was not the correct thing while the greatest war was being waged, said there was to be no more alcohol sold. And it was so. Dealers have been ruined. But Russia is not a land in which to babble about compensation.

The nation was declared, by Imperial rescript and by the order of the authorities, to be teetotal. Of course, there was a good deal of groaning amongst the 120,000,000 white Russians. For now, if any brandy or wine is needed for medical purposes it has to be bought at an apothecary's, but only on a magisterial permit, and the magisterial permit is granted only on a medical certificate.

A good many people, used all their life to a little liquor with their meals, became ill; but they recovered. Those with the hunger of drink upon them have taken to drinking methylated spirits and other things that are evil for the inside. Many have died from excess of methylated spirits. The majority of folk have to be content with drinking tea and the number of glasses of tea, deliciously refreshing, the Russian and his wife can consume puts into dimmest

shade the lady who "swelled wisely" in Mr. Dickens's novel.

For the rest the table beverage is kvass, which can be made out of soaked black bread, or white bread, or squeezed cranberries, or indeed anything—and you can drink quantities of it and never get any forrader. A couple of centuries ago or more, Mr. Giles Fletcher, "a quaint author," wrote about "The Russe Common Wealth"—"the poorer sort vse water and thinne drink called Quasse, which is nothing els but water turned out of his wittes with a little branne mashed with it."

Russians never were a light-hearted and jolly people. When they drank alcohol they did it after the manner of all Northern nations, as a serious business. And drinking a lot of chorni kvass, the swillings of soaked black bread, is no doubt for their good. But it does not promote sparkling conversation. My purely personal experience was that after several stout doses of kvass with my lunch and dinner I began to feel this was a sad world, and that I had better get myself to a monastery. But my depression somewhat evaporated when I abjured kvass, and went the racket on orangeade.

Night life in the cafés or public gardens used to be a thing of joy in Russia. With excellent restaurants and bands and wine there was sparkle about midnight. But there is lowered gaiety—not all due to the war—when champagne has to be replaced by stuff which is like ginger-pop from which the cork escaped yesterday.

Philaret (Theodore Nikitich Romanov), Metropolitan of Moscow. He exerted a great influence upon the domestic affairs of Russia during the period of trouble (1605-1682). Being the Most Holy Patriarch, Theodore became theoretically a co-regent with his son Michael who then succeeded to the throne at the age of sixteen. As an author he compiled catechism, religious books, and prayers. His domestic services were:

He induced peasants to stay on the soil instead of migrating to the steppes, where they became freebooters instead of taxpayers.

He advocated more equitable (proportional) taxation.

He furnished a nucleus for the Patriarchal Library and was a founder of Theological Seminaries.

With foreign officers he helped to organize the Muscovite Army.



Philaret.

Appendix

EXTRACTS FROM LETTERS OF HON. RUDOLPH
BLANKENBURG

*Commissioner to Russia to distribute the cargo of S. S.
"Indiana," March, 1892.*

THE first impression one gets of Russia is that of vastness. The country at the frontier reminds one of some of our great prairie States, slightly rolling and without limit or boundary. The train, drawn by an engine larger than those in England or Germany and fed with birch or pine wood, slowly winds its way through the snow-clad country, past human abodes that would seem strange and poor even to the earliest pioneers of our Western States. Low buildings, with straw roofs, no chimneys, and one or two small windows are the characteristics of these villages and hamlets. Of the people we can as yet see and judge but little. It is cold and disagreeable and only those who are compelled are out of doors. Those we do see are hardly prepossessing. They are clad in sheepskin clothes, the skin inside, something like a fur cap on their heads, and enormous boots or footgear that is entirely unknown with us. The men mostly wear long beards and hair, and combs seem to be one of the luxuries that they indulge in only on great fête days. Quite a

number of women act as guards at the railroad crossings. They do not seem to be as warmly dressed as the men, and are probably not considered of as high value. This is unfortunately the case even in the more civilized countries of Europe. Our American women do not appreciate what a blessing they enjoy, and how thankful they should be to call America their home. Miss Anthony and Mrs. Stanton would find a splendid field for their labours here; time will probably produce their prototypes sooner or later in this country.

I tried to study the faces of the lower classes of the people as we met them. So far I have been able to discover but one characteristic that seems to be the property of all, resignation and indifference. Their aspirations seem to be satisfied if they have a piece of black bread, a drink of home whiskey, and a corner to sleep in. They look at the passing train in quiet amazement, hardly turn their heads, and are out of our sight probably as quickly as we are out of their minds. A study of these people can, of course, better be made in the interior when we meet them face to face and visit them in their *homes*—what a perversion of a sacred name!

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The aid extended from private sources is put to the very best uses. What would become of these people were it not for the English quakers, who are doing admirable work and who have already expended about \$100,000, the private committee working with the British-American Church. Good work is also being done by the Russian committee, of which the Imperial



Peasant Girls.
From John Foster Fraser's *Russia of To-day*.

Crown Prince is the head. They have collected a large amount of money and are distributing it with much wisdom. It is interesting to note that the highest classes of Russian society are taking up this work of relief with great enthusiasm. The nobility is doing admirably, and it is not only confined to the men of rank; the women old and young, married and single, are vying with each other in their efforts to help their stricken country-people.

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Many young women of this class are at the head of the soup kitchens in the interior. They are labouring day and night, not as ornamental figureheads, but they lead in the work and set a good example that is thus more eagerly followed by those under them. The taste of practical and useful employment that many of these people of high rank and birth perhaps now for the first time enjoy may be of immense value to them and their country in the future. Many men and women do not know what they are capable of doing. If they once start in the right direction they will follow it, and, instead of leading lives of uselessness and indolence, bound only to seek the pleasure of this world, they may learn that there are higher aims in life, and that to "love thy neighbour as thyself" gives more satisfaction than not to know that we have any neighbours at all.

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The generous spirit which prompted our people to respond so liberally to the appeal of the Russian Famine Relief Committee of Philadelphia, will never

be forgotten by that distant country. In proof of this, let me quote from a letter I received from Count Woronzow Daschkow, Minister of the Imperial Court, who, in power and influence, perhaps, is next to the Czar of Russia himself:

"It is with great pleasure that I accept the photographs of the departure of your steamer *Indiana* from Philadelphia, and I thank you most heartily for them and your letter, in which you tell me of the kind interest you are all taking in us. The friendly feelings of sympathy America shows us now, when so many of our people are in want, can never be forgotten by me or my countrymen, and that you will believe this is the sincere wish of, dear sir,

"Yours faithfully,

"CT. WORONZOW DASCHKOW."

Then listen to the simple words of a peasant, a village elder in the Government of Samara, a man without education, but with a warm and thankful heart. As we left his village on a cold, wintry morning, he stood at the head of a delegation of villagers, their eyes filled with tears of gratitude, and exclaimed with trembling voice, "All we can say is, 'God bless you and those who sent you.'"

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Look at this woman! She travels on foot, through snow and slush, a distance of eighteen miles to take to the dealers a package of braided straw. Hear her story: "I work from four in the morning until ten at

night—eighteen hours of constant labour. During this time I can braid, as an expert braider, twenty fathoms of straw, or 140 feet. The price paid for this quantity is nine kopeks, or four and one half cents. Many braiders cannot do more than ten or fifteen fathoms in twenty-four hours, reducing their earnings to two or three cents daily.” There she marches, the load on her back, calculating probably in her mind how much flour she can buy from the proceeds of her labour for the children at home!

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Here is the soup kitchen; will you please descend? We enter an old, dilapidated building. It consists of three divisions (I came near saying rooms); in the first one, two women are engaged preparing the soup for the day; in the other two were assembled, closely huddled together, some 200 of the most wretched looking beings a vivid imagination can picture. It would require the pen of a Dickens, a Dumas, a Hugo, to do justice to the scene; even they would fall short of presenting the life we saw. There was the woman with wrinkled face, past three score and ten, holding in her trembling hand the stone jug for her share of the soup; alongside of her a little girl of twelve, with sweet face, paled by suffering and from want of sufficient nourishment; close by her the mother, holding in her arms the babe of a few months, with its poor, wan cheeks, trying to keep it quiet; the child is evidently hungry. There is the man of stalwart frame, but shrunk to a mere skeleton. There are the boys and

girls of all ages, men, women and children, waiting to be fed, their faces pinched and drawn, clothed in rags, a sight to bring tears to the eyes of the most stalwart. We uncover our heads. Who can remain otherwise with such a scene? They receive us with, "Praised be the Lord," and fall back into their listless attitude.

After a short pause the distribution commences; the names are called off in rotation; each person on being called presents a ticket and is dished out perhaps a pint of soup, also half a pound of bread. "Thank you," "God bless you," "Praised be the Lord," or similar expressions, are used by all as they leave with the precious morsel in their hands.

They take it home, and many make two, even three pints of soup out of the one received. It will last longer and make two or three meals instead of one. Could you, the generous donors of these gifts, have witnessed these scenes, you would have surely felt that you never gave money that was more highly appreciated and did more good to its recipients.



The First of the Harvest.
From John Foster Fraser's *Russia of To-day*.

RESOURCES OF THE RUSSIAN EMPIRE

(By permission of the American Geographic Society, I quote the following, written by E. K. Reynolds.)

One of the far-reaching results of the war in this country has been the stimulation of an interest in Russia. This is not exactly a new thing. Americans have for a long time been interested in the great writers, composers, and artists, as well as the politics of Russia. There was a time even, not long since, when Americans were more occupied with conditions in Russian prisons than in their own. But all that has little in common with this new interest, which is pointed toward the discovery of a new Russia, hitherto unsought and unknown—economic Russia. Politics and fiction are brushed aside, and Russia is being evaluated in terms of her economic possibilities. Americans are beginning to study the growth of the Russian Empire and its wealth in natural resources.

The story of the expansion of a country which has resulted in the largest compact political organization the world has ever seen is necessarily an interesting one. The beginnings of Russian history, like that of every country, are but vaguely known. The foundation stone of the Russian state was laid in Novgorod in

862 A. D., but it was a century or two earlier that a group of Eastern Slavs came down from the Carpathians and settled on the banks of the Dniepr. There they built up a flourishing trading state, with its centre at Kiev. The Dniepr became the great trade route; amber from the Baltic and furs, honey, and wax from the forests along its banks were carried down to Constantinople, while gold, silver, stuffs, wine, and fruits were brought up the river in return.

In those days of prosperity, the Eastern Slavs, later known as Russians, were free to develop their local institutions, and, according to all accounts, they governed themselves in an extremely democratic way. They had their princes, but these constituted little more than military leaders and were bound in every way by the will of their subjects as expressed through their common council. Then came the fateful day when the Russians had to sacrifice everything to stem the rising tide of Tatar invasion. They were defeated, but their dead bodies formed a rampart which checked the yellow hosts and saved Europe and Western civilization from their onslaught. The price that Russia had to pay for this and the real significance of her act are far from being fully appreciated by her western neighbours. Those same nations who have to thank her for almost their very existence can find nothing better to do, now that she is emerging from her bitter, century-long struggle to take her place in the front rank of the peoples of the world, than to make faces at her backwardness.

To us Americans, Russia has long been an unknown

quantity. Distorted expressions of her spirit have come to us from time to time, but of the conformation and content of her land we have known little and cared less. Of this one seventh of the world's surface we have remained in almost total ignorance, but now, at last, we are trying to see the whole figure of this youngest child of Europe, both spirit and form, and we find we have many mutual bonds. We both know the hunting of game and the felling of trees in the forests of the north; we both feel the pulse of our national life as the wind sweeps over the grain fields or the prairie pastures; we both have our high mountains, deep mines, and swift-flowing, full-flooded rivers. Outwardly we are much alike. But there is a difference—a very great difference. Russia is a country of age-long culture, a culture which she has preserved at the point of her bared sword, in the presence of death. We are the baby of golden-spoon fame; all conditions have combined to favour the prosperous economic development of our country. In struggling to preserve her traditions, she has been unified, and strengthened. She has lived continually in the presence of the other world. History has made Russia into a heart. We have not been knit together as a race in the face of a common foe; we have not had to suffer—history is making of us a brain. Yet given the practically identical geographical conditions under which to live, it is only natural that we should lean towards each other and on the basis of what we share in common perhaps pave the way to an exchange of those things which we need from each other. Russia's

needs are easily read: she is an all-on-land empire, and she needs railroads and more railroads; she needs machinery; she needs the organization and push in business enterprises for which we have become famous. All that side of our life could be profitably shared by Russia; and for us, besides the material gains which needs must result from such relations, will come a knowledge of the spirit which has made and kept her a great nation and which promises so much for the future. In human beings the balance between head and heart is known as genius, and something akin to genius might surely be expected from such a bond.

RUSSIAN UNIVERSITIES

The New York *Sun* years ago, reviewing an article in the *Scottish Review* on Russian universities, presented facts quite surprising to those who have made themselves acquainted only with the barbaric side of Russia. The *Sun* said that the information comes from a contributor who has attended lectures at the University of Kiev. The Russian Empire contains eight universities, all of them endowed by the state, and under control of the government, through the Minister of Public Instruction. These eight universities, named in the order of their foundation, are Moscow, Kazan, Charkov, St. Petersburg, Kiev, Odessa, Warsaw, and Temsk.

The faculties of their universities are four, viz., law, medicine, philosophy, physics and mathematics. Language and literature are included in the department of philosophy.

The professoriat of languages has been composed not only of Russian and German scholars, but also of native Orientals of high literary reputation.

The courses of instruction correspond with those of American and English universities.

More students flock to the universities than can be accommodated. The University of St. Petersburg had in 1891, 2087 students; Moscow in 1890 had

3473; Kiev in 1889 had 3088. A large proportion of the students are young men of small means, and in many cases students are crowded together, living upon a very meagre allowance of spending money. Students have been known to spend only five cents a day to buy food. The Russian Government, however, offers considerable assistance to students, and a very large number of them have their fees remitted, and are otherwise helped. Notwithstanding this there has always been more or less conflict between the students and the Russian Government—many of the most prominent Nihilists have been educated at the universities, and many serious Nihilist demonstrations have taken place among the students.

RUSSIAN ORGANIZATION

(R. Martens & Company, Inc., have accorded me permission to print the following extract from their monthly brochure entitled *Russia*.)

Too little attention seems to be paid to Russia's power of organization, in the copiously printed speculations of bankers and business men regarding the prospects of international trade after the war. The whole world knows, to its cost, the efficiency of German organization in war; and it realizes that this war efficiency is based on a remarkable organization of trade, industry, and finance under the conditions of peace; that in fact it was the peace organization that made it possible for Germany to wage war. There is

no small amount of talk as to what France and England are planning to do after the war by way of restoring their trade and industry, and contesting with Germany the foreign markets. Little is said of Russia in this connection, save, in a general way, that she has immense natural wealth, and will need vast amounts of foreign equipment. The narrowness of this common view seems plainly to show serious lack of appreciation of the Russian side.

That the Russian armies have "come back" has been evident and the subject of comment the world over, since the heavy fighting on the eastern front began. Stop to think what this means, along with the facts of the Russian mobilization at the outbreak of war.

Mobilization of the Russian armies in a remarkably short time was really the first surprise of the war. That mobilization showed effective planning and carrying out of an exceedingly complicated task of supply and transportation.

This year's movements of the rehabilitated Russian armies showed capacity for performing an almost infinitely greater task of the same kind as was involved in the first mobilization. It is needless to cite in detail all that is covered by the advance and supplying of the two huge Russian armies in Europe and in Asia Minor. It has been done, and with brilliant success.

The first point of all this is that it proves the existence in official Russia of a very high order of organizing ability, such as had been popularly attributed almost to Germany alone.

The second point is what the existence and exercise of this great organizing ability is going to mean to Russian trade and industry after the war. Here it is unfortunate that America cannot read Russia first-hand. Reports of Russian eagerness to push forward the trade and industry of the Empire after the war are brought to America by returning visitors. But these reports are pale and vague in comparison with the picture of Russian activity that one gets from studying the various periodical organs of Russian industry and commerce.

Nothing that is required for a successful forward march is overlooked, either by the government or by private business interests. New railroads have been laid out to ensure a quick mobilizing of the grain crops for export. New and more adequate lines for the distribution of fuel are under way. The great lumber industry and its resources are being made ready. Vast Siberia, aided by Petrograd, is preparing to get a larger and quicker income from her riches. The Pacific ports are being enlarged. The natural wealth of the Empire is being made more available for use.

Again, Russia is Mobilizing!

RUSSIAN PEASANT GOODS FOR AMERICA

*Woodwork and Fine Laces on Market—Aim is to Help
War Cripples*

From R. Martens Co., *Russia*.

The Russian Ministry of Agriculture has opened a number of avenues in American commercial circles



Toys made by the Instruction Toy Shop of the Provincial Zemstvo of the Moscow Government, in Sérgiev Posád (Hamlet): and by various Koústars under the supervision of that shop. The camel, in this group, is made of papier-mâché, from the design of the artist Oveshkov; price, 45 roubles (about \$23.00). The giraffe, cow, dog, duck, cat, turkey, are made of cardboard. The price of the horse and sleigh, with passengers, Rs. 38 (about \$19.00).

whereby the unique handmade articles of the peasant, made in the snowbound *izbas* during the long Russian winter, will be placed within reach of Americans. The Imperial Government's purpose in this is partly to extend Russia's trade, but mainly to furnish a means of livelihood for the tens of thousands of wounded and crippled men, forced to return to their peasant homes as a result of the great war.

The true peasant handiwork, hitherto uncommercialized, is the most original that has been seen in modern times. In these peasant *izbas* is being made a lace not less beautiful in design and fineness than the famous laces of the Middle Ages. Russia is a land of linens, and the manner of their preparation and careful weaving by hand produces textures unlike those of any other country.

The government has been careful to perpetuate the original ideas of each of these Koustar centres, and every region in Russia is marked by some typical and self-expressive industry. From the Caucasus come rough ornaments and exquisitely chased silver works; from the north comes a whole industry of unique woodwork made in the richly grained Russian birch; from Little Russia come some of the most beautiful laces and linens.

In modern trade, where almost every avenue of production has been commercialized to enable the easy supply of popular demand, this opening to America of the hitherto unknown peasant handiwork of Russia is the entrance to unsuspected beauties in the common things of life.

RUSSIA AFTER THE WAR

(From John Foster Fraser's *Russia of To-Day* I quote the following.)

A belief prevails that with the close of the war, Russia will have a rebirth. She will cast off her sluggishness. She will bestir herself in the science of industry and commerce, and not rely so much for her necessities upon the foreigner. The war has taught Russia that there is danger in being a commercial colony of Germany, and the temper of the people is "Never again!" . . .

Enormous advance has been made within recent years to ameliorate the condition of the small landholder, more proportionate advance than in any other land, though the great improvement is not recognized by outsiders. Frankly no government has done so much in recent times to give the peasantry access to the land. The Duma, though without much power in itself, has enormous power in the ventilation of grievances, and here again public opinion shows itself. In London there is a Russia Society, the chief function of which is to provide enlightenment to English people of things as they actually are in Russia, and to Scotch popular errors. In Moscow there is an English Society, and its aim is to boom English institutions; so there are not a few men in Russia who believe that under the guise of international friendship its real aim is political propaganda.

Anyway, I am right in saying there is a general

conviction that with the settling down after the war there must be immense changes in the method of government. I have run across strata of opinion. "If Russia loses there will be revolution and a republic be set up," and "If Russia wins there will still be a revolution if the old state of affairs be reinforced." Appreciating the volatile nature of the Slav, I venture to say there will be no such unfortunate consequence. Firstly, Russia is not going to lose. Secondly, Russia, like the rest of the world, will adapt herself, not frantically but gradually to new conditions. The close alliance with France and Britain will count for a great deal. Russians are not braggarts. They know that in innumerable respects they lag far behind other countries. They are their own most severe critics. They feel there is much way to be made up, and running right through the people is a determination to seize their opportunities and advance Russia to the place she ought to occupy amongst the nations of the world.

The Russian is calm over the war. He is not quite sure what it is all about, but when the young men are told to go and fight they go by the million. They are brave; but the German guns are big and powerful.

Yet the Russians are not a fighting people. They are not arrogant. They are kindly. Amongst the educated classes there would be much more interest in a new opera than in the invention of a gun which will throw a shell forty miles. They love their country, but without chauvinism. They are sure of the destiny of their land—and it is different from the

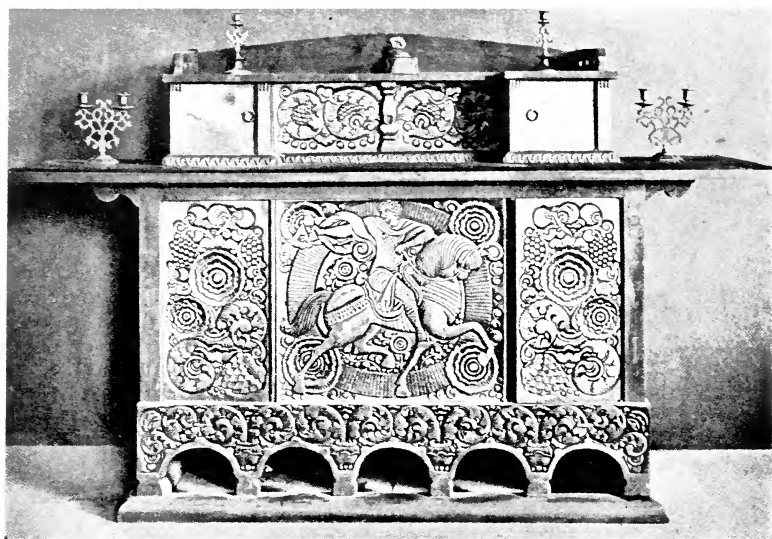
trade thirst that animates nations which consider themselves more enlightened.

The Russian, cultured and travelled, speaking several languages, does not bluff himself that he is the equal of Britons, or Germans, or Americans, in the mechanical arts. No people I know are so childishly, lovingly frank in the recognition of their own shortcomings. But they possess something which they would not sacrifice for all the mechanical skill in the world—a soul, imagination, a deep love of beauty in sound and the written word. They are mystics; they are dreamers. That is the Russian temperament, provided by Providence.

A strange, weird, fascinating land of extremes is Russia. The Tartars from the East gave it a system of government; the Greeks from the South gave it Christianity; it gathered modernism in thought from the Germanic races, followed by a flood of affection for Latin elegance, and then back it went to Germanic influence again. The nation with the most autocratic government in the world is yet the most democratic, not as an outcome of politics but because such is a Slav condition of mind.

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The American workman thinks himself as good as his boss and he isn't taking off his hat to "any darned other fellow." The Russian boss never thinks himself any better than his employee, and he always takes off his hat to his workmen. The talk between a magnate and a moudjik is with the easy familiarity of equals—not due to these democratic times when rank must not



Buffet Made by the Koústars of Sérgiev Posád (Hamlet), in the Shop there of the Provincial Zemstvo of the Government of Moscow. Design by the Artist Suvórov.

expect subserviency from labour, but because it always has been so amongst Russians. There is no shyness about poor relations. The Russians are tremendously fond of family gatherings and feasting, and there you will see the man of high official position, in his uniform and wearing his orders, giving the kiss of greeting to his cousin from the steppes, who has long hair and top boots and who has never worn a white linen collar in his life.

In saying the Russians are children, I have got the right description. We hear stories of peculation, of misappropriation of funds, of large secret commissions in government contracts, and for all I know to the contrary the stories may be perfectly true. But I have yet to visit a country where there are not hundreds of flies around the golden honey pot. I daresay there are just as many "grafters" and "boodle" hunters in Russia as there are in the United States. It is a mighty mistake, however, to imagine that every official in Russia has his price. There are gentlemen in Russia just as honourable as there are in England, and the generous outpouring of our own people to assist those who have been stricken by the war has its counterpart all over Russia. Heaven defend us; and let us judge a country by its virtues and not by its lapses, for, after all, it is the good men of a nation who mould its destiny, and not the others.

MISCOLOURED RUSSIA IS A DEMOCRACY

(By permission of the *Public Ledger*, I insert the following.)

(By Vance Thompson)

I have no intention of writing an article on Russia. That were absurd, when the subject howls aloud for folios. But there are one or two misconceptions I should like to knock on the head—mildly.

Democratic Tradition and Reality

First of all, Russia is not a military nation. Its government is not militarist. Its civilization is not based upon a military conception of the state. It is built upon an exactly different basis—democracy. I think it is the oldest democracy in Europe; certainly it possesses the oldest tradition of democracy. Russia is not that girl in pink satin and chains, staggering through a paper snow-storm; Russia is the peasant. Bear in mind that the Russian peasants own a large part of the arable land—nearly three fifths of it. To a great extent the land is held in common; that is, each little community of farmers—each mir—is independent. The peasants work the land together or, more often, divide it themselves, according to laws of their own.

I remember talking with an old peasant once. It was at that famous first Duma. He was a calm old

man, Khevilenko of Poltava. He took my hand in both his big paws and held it firmly during our entire conversation—a friendly, reasonable old man. And when I asked him what he wanted he said: “I want the land for my people—I’ve been sent here to get it, and I sha’n’t go back until I do.” I found out his trouble. It was simple. Every man, woman, child, and babe in his commune had ten acres of land; but near by lay a well-watered meadow, which at the time the landowners were dispossessed had been left in possession of the owner. Khevilenko’s village wanted it; and I am tolerably sure they got it. For that year over a quarter of the land remaining in the hands of the “nobles” was turned over to the peasants. To-day a peasant can own his land individually or leave it in the self-governing community, as he pleases.

The village commune has home rule. A group of these communes forms a canton, as in Switzerland. It also is self-governing. It has an assembly made up of one man, chosen by the peasants, out of every ten families. In the cantonal court the peasant first comes into touch with the law of the land—and in that court sit five peasant judges selected by the peasants themselves. Above that is the district assembly, which is another elective body. Bluntly stated this is democracy of no bad sort.

No Aristocracy in Russia

“But the aristocracy,” said the big doctor, whom you met in the beginning of this article, “that ruthless Russian aristocracy!”

I smiled, and blandly, patiently, as one instructs a child in the rule of three, I said: "In Russia there is no aristocracy."

"No aristocracy!"

"No aristocracy," I repeated, "except, of course, just such an aristocracy as we have in dear old Virginia and Massachusetts and New Rochelle—an aristocracy which is made up of certain old and illustrious families who trace their blue blood back through the generations. To be a Dolgoruki or Troubetskoy adds just the same lustre it gives a Yankee to be an Adams or an Endicott: but it lends neither place nor power. It's a mere thing of family pride."

And that is true; in Russia there is royal blood with its privileges; but there is no aristocracy. There is, of course, a nobility. But that is an admirable thing and essentially democratic, because it is open to every Russian.

The son of the peasant or the son of the merchant—or any man's son—can be a noble if he will. He has but to go through the schools, pass the civil service examination, and then—at a given point in his career—he is automatically ennobled. The rank goes with the grade he has won in the civil service. So there is a perpetual flow of plain folk up into the class of the nobility; and a return current, of course, gradually carries the descendants of the unfit back into the people. It is a life-giving circulation; and it is democratic. It is democracy in essence—reward and distinction for services to the state.

The Government to Be

Now and then this huge iron framework of government sags at one corner and pinches one race—somewhere on the 30th degree of latitude. It does not always fit. Perhaps no government does; but of one thing you may be sure, when it sags too much it will break apart. Every nation, as it mounts the long, steep road of evolution, has to fit itself every now and then with a new garment of government. And Russia, based on democracy,—with age-old habits of democracy,—will establish a government in accord with its new needs and ideals.

For Russia has ideals.

You may not believe either in compulsory-education or in compulsory sobriety, but Russia believes in both. The new law which has banished strong drink from Russia—from its eighty nations—is an epoch-making event. It is the second step in a long-planned reform that I have watched for years. The first thing the government did was to introduce the so-called Swedish system of handling the liquor question. It closed all the taverns and grogeries—sinks of corruption—and took charge of the traffic itself. Where the village grogery had been it set up a shop of its own, where vodka could be bought in the original package—and that way only. It could not be drunk on the premises. There was, however, a room where the villagers could gather and drink tea. Hot water was provided free, and there were warmth and light and cheer. All this made for sobriety, but the chief

benefit was the fact that the peasants could not drink on "tick"—pawn their ponies and ploughs and clothes and mortgage their future crops to the dirty traffickers in vodka. That was a great reform. Then when the hour struck the Duma passed that new law which—just the other day—prohibited the sale of alcoholic liquors over the mighty land of Russia.

You may not like that sort of thing; you may not like democracy; but you cannot know Russia unless you know that these are the foundations on which she is building her future.

National Corner-stones

Compulsory education, compulsory sobriety, and democracy—these three.

There's one other corner-stone of the new Russian edifice. I don't know that it has any place in a newspaper article, though it is the sort of thing that is supposed to be quite innocuous—even for children. It is this: Russia is a religious country—it is more than religious; it is a God-haunted country. He who would sketch the future of Russia must reckon with that enormous fact. And so you may see the Russians as a grave, wise folk, notably given to song and prayer; friendly, with rare humanity and a sense of world brotherhood quite inconceivable in a Europe of clashing trade competitions and craving military ambitions—a kindly, mystic land.

You can't judge Russia by the cheap and tawdry melodramas of other days; nor by the ranting of the

"intellectuals," who are mostly declassed proletarians educated above their brain power, and wandering without place or work, in a world they do not understand. Some of them are dreamers and martyrs—without hungry personal ambitions; and they, like the peasant, are making the future of their amazing land.

RUSSIA'S FUTURE NEEDS FOR CAPITAL

(By Samuel McRoberts

Vice President, National City Bank, New York City)

No individual or collection of individuals can undergo a great test of strength and come out of it the same as before the ordeal. If the draft upon the vitality is too great, the result is a lower order of life, or even death. On the other hand, if there is sufficient strength to successfully meet the crisis, the contest brings added physical ability and a quickened spirit. The great war in Europe has set all minds to considering the effect upon civilization, and the utility, if there is any, of war in the abstract. Whether it is an unmitigated evil, to be borne as one of the defects in human affairs, or an evil that must be endured that good may result, is a question that will continue to be debated. When we see the high civilization of England being cut down from the top, or Germany's peaceful conquest of the world abandoned for a military conquest, war takes on the aspect of disease and a menace to the constructive forces of civilization. When we turn to the case of Russia, the matter is not

so clear. Dean Swift once said, in reference to his critics, that unless the asses ate off the ground leaves of certain plants, they would never grow tall, and certainly Russia has had a tendency to sprawl. Occupying one seventh of the land of the globe, she includes a wide diversity of people, and is not entirely a homogeneous nation. National spirit has been lacking, her circulation has been slow. Individualism and personal initiative in the great mass of her population have been at a low ebb. It is idle to attribute this condition to the character of its government, for no government has failed to reflect the status of its people for any great length of time. This internal condition of Russia has been improving, very rapidly so during the last ten years, but the effects already observable seem to indicate that the war is going to accomplish for Russia within the few years of its duration what would have ordinarily required many years. Already the greatest social evil in Russia, drunkenness, has disappeared, with startling effect upon the economic and moral status of the people. The Russians are united in this titanic struggle, and a genuine national spirit is in evidence. Old customs are being broken up, and a new experience brought to every individual in the Empire. No final judgment can be formed at this time, but it would appear that the quickening of the spirit of Russia may eventually be considered worth its terrible cost.

Russia's Problem in Financing the War

In 1914, at the commencement of the war, Russia had a rapidly increasing foreign trade, which produced a credit balance for meeting the service of her foreign loans. Her public debt was decreasing, and was largely offset by revenue-producing property owned by the state. Direct taxation throughout the Empire was declining year by year. The financial position was sound. The government debt, considered on a per capita basis, was the lowest of any European country, and if considered in relation to its natural resources, presented an even more favourable comparison. This advantageous financial position and the latent wealth of her resources did not save Russia, however, from the severest possible difficulties in financing the war. Internal loans were promptly forthcoming for internal needs, which were the greater part of the demands of the war, but her ports were closed and commercial intercourse with the world practically cut off. Not being able to export goods, and not owning foreign securities, Russia found herself practically without foreign resources. The unprecedented character of the war imperatively demanded huge expenditures of materials, which her own manufacturers were unable to supply, even if the raw products could be obtained within her own borders. The enormous depreciation of the rouble exchange, inevitable under these circumstances, intensified the difficulties in many ways. The situation could be met only by foreign loans. Russia and the basis of her

credit were little known or understood in the United States, and therefore her requirements have been financed by England as a war measure, excepting negligible amounts furnished by this country and Japan. It thus turned out that the one country in Europe best able to stand the strain of a great war, both as regards men and natural resources, was for its immediate needs in the weakest financial position. This has all made a deep impression in Russia. What individual economists and thoughtful business men have been thinking and saying has suddenly become the conviction of the entire country. The people are united in the purpose to develop, completely and as rapidly as possible, the natural resources of their country.

The public debt has increased from \$4,500,000,000 in 1914 to about \$12,000,000,000 at the present time, and the annual debt charge from \$218,000,000 to about \$600,000,000. These figures will continue to increase until the end of the war. Russia faces the necessity of raising immensely greater revenues than she had ever contemplated as necessary. To do this the wealth of the nation must be rapidly increased, and the ability of the individual to pay taxes greatly augmented.

These three factors in the Russian situation—the quickening of the Russian spirit, the realization of the economic follies of the past and the importance of commercial and financial independence, and the spur of necessity—are combining to bring about a great program of development throughout the Empire. It is everywhere being discussed and advocated where

thoughtful Russians congregate. It is presented in the reports of the ministers, made the topic of speeches in the Council of the Empire and the Duma, and is a recurring subject in the daily press. The government has announced that it receives almost daily from all parts of Russia, from members of the legislature, from noblemen, priests, peasants, civil service employees, officers, merchants, physicians, lawyers, workers, etc., suggestions as to how Russia should solve her financial problems after the war and that all these suggestions breathe lofty patriotism and faith in the strength and splendid future of the country. Plainly the significance of industrial development for the future of the country is felt and appreciated everywhere throughout Russia.

The Extent and Importance of Her Natural Resources

The basis, in the way of natural resources, for Russia's economic development is very broad. The population is officially stated to be 174,000,000, the largest of any country, except China and India, with a normal increase of about 3,000,000 per year. The land area is four times the area of Europe and about three times the area of the United States and includes every variety of territory, from the highest mountain ranges to the most fertile of alluvial plains. The climate ranges from arctic to the semi-tropical of Turkestan, Trans-Caucasia, and the Crimea. The country can produce within its own area all the essentials to modern civilization. For agriculture, it has

the most extensive acreage of first-class farm land anywhere found on the globe. It has about fifty per cent. of the timber north of the equator. It has large known deposits of iron, manganese, coal, oil, copper, platinum, gold, and silver; while minerals of lesser importance, such as asbestos, graphite, lead, mercury, salt, tin, and zinc, are being produced. Eighty-five per cent. of the population live in the country. The remaining fifteen per cent. make up the population of the cities, of which there are over two hundred in the Empire. Sixty-five of these cities have a population of over fifty thousand, and twenty-four a population in excess of one hundred thousand. One hundred and fifty-three million of the 174,000,000 inhabitants live in Russia in Europe, which in area is only one sixth of the Empire. Twenty-one million occupy Siberia and Central Asia. Siberia, more than one half of the Empire, has only ten million people.

In many ways Russia, today, presents an enlarged picture of the United States at the close of the Civil War, with its population then occupying the territory east of the Mississippi River, and with a great unoccupied and undeveloped public domain lying beyond. Just as the United States then turned to the development of its public lands and mineral deposits in the West, and to the organization of industries in the East, Russia is now taking stock of her great timber resources, her fertile unoccupied lands, the hidden treasures of her mountain ranges, and turning her attention to the organization of industries in her more thickly populated sections, for only in this way can

she produce the greatly increased wealth which will be necessary to enable her to meet her war obligations and give her an increasingly greater position in world affairs. The increase of grain production by the opening up of new farms and more intensive cultivation will require capital, but not more than the surplus wealth of the present agriculture will supply. The basis for this extension is made apparent by the fact that in 1913 Russia planted to cereals alone over 215,000,000 acres. Of this, 82,600,000 acres were planted in wheat, yielding 1,024,000,000 bushels. The average yield for winter wheat was $15\frac{2}{3}$ bushels per acre, and for spring wheat $11\frac{1}{4}$ bushels per acre. This was a good year in Russia, and might be compared with the same year in the United States, when there were planted 49,601,000 acres, producing 15.2 bushels per acre, or a total of 753,000,000 bushels.

These figures demonstrate that there are ample financial resources for the extension of Russia's agriculture, such as the opening up of new territory, the improving of live-stock, the planting of orchards, the developing of fertilizers, and all those things directly incidental to a larger acreage and more scientific cultivation; but there are incidental tasks which will require large units of capital that cannot be taken directly from the agricultural community. The country has insufficient facilities for the economical transportation and storage of grain; and up to the present time the losses from this source have been on a tremendous scale. However, at the outbreak of the war the government had under way a construction

program for eighty-one elevators, of a capacity of 34,860,000 bushels; and an additional program of seventy-seven elevators, with a capacity of 37,650,000 bushels, has been agreed upon and authorized. But even as now planned, the elevator system is by no means adequate, and the whole system of grain handling and transportation will need radical reformation.

Cotton, Fruits, and Meat Products

Russia today is producing in Central Asia more than two thirds of the cotton required by Russian spindles. To grow her total requirement, and develop an export industry, necessitates the extension of the irrigated territory in Turkestan. The climate, soil, and water are there, and even the engineering has been done to a large extent, so that all that will be required to make Russia independent of foreign production will be capital for the extension of an existing and successful industry. Even when this is accomplished, the need for capital will be only increased, as Russia will occupy a geographically favourable position for supplying the great cotton textile demands of Central Asia; and if sufficient cotton can be produced, there is no economic reason why her textile industry should not be correspondingly extended. This reasoning applies also to the other textiles. Today large quantities of flax and wool are exported in the raw state. To convert the export of these raw materials into manufactured products will eventually call for large expenditures.

The Crimea, the Caucasus, and Turkestan are in every way adapted for the growing of all kinds of fruits, but the fruit industry cannot be extended and the products marketed without the establishment of refrigeration service, which is today practically non-existent in Russia. This would also apply to the dairy and poultry industries of Siberia. The raising of food animals is an important activity throughout the Empire; and Russia has more sheep and goats than the United States, nearly as many cattle, and about one fourth as many hogs. Recently much attention is being given to scientific breeding, and some progress has been made in feeding for food results, but there is no organization of the industry beyond the farms. Australia can put mutton on the market in Russia cheaper than the home-grown product can be obtained, because in Russia all animals are sent as live freight to the point of slaughter; the economies from centralized slaughtering plants and the handling of the dressed product under cold storage having not been yet introduced.

Opportunities in Lumbering and Mining

Russia is practically the only country in Europe having an excess of timber over and above its own requirements. While Sweden, Norway, and Austria-Hungary still have a surplus, of recent years it has become so small as to be almost negligible. Russia is the great timber reserve of Europe, and while in 1913 she exported timber to the amount of \$84,000,000 she still has not begun to realize upon the possibilities

in her timber trade. The Englishman's definition to the effect that timber was "an excrescence growing upon the earth, chiefly useful for paying off the debts of one's ancestors," will be particularly applicable to the Russian forests. The demand for timber in Europe following the war must necessarily be greatly in excess of normal. It is stated that after the earthquake in Messina, in 1913, Italy's timber import increased 22 per cent. over the average for the previous five years. If this is any indication, Russia will have a wonderful opportunity to realize the latent wealth of its forests. This will mean an enormous outlay of capital for the building of railroads, port facilities, steamships, sawmills, pulp mills, and all of those things incidental to the manufacture and transportation of timber products.

Russia has already taken steps to attract foreign capital to the mining industry, by reforming its taxation laws and granting more liberal concessions, and by facilitating, as well as granting government aid to, the importation of improved mining machinery. She will necessarily continue to stimulate in every way the production of gold and the other precious metals. Her known copper deposits make her practically independent of international production, and the best authorities agree that her mineral fields have not begun to be exploited.

The Need for More Railways

One of the chief essentials underlying the whole problem of economic progress and realization of na-

tional energy and labour is the expansion of the railway net of Russia. An adequate railway system is absolutely indispensable for bringing out the natural resources of any country, and the extension of the railway system of Russia cannot be economically accomplished without a full development of her metallurgic industries. Even before the war there was a growing feeling in Russia that her railway system was not commensurate to the economic needs of the country; and since that time this has become too self-evident to be questioned. The total railroad mileage in Russia is 47,000 miles. An idea of what this means, in the way of unserved territory, can be obtained by comparing it to the railway mileage of the United States, which country, while only one third as large, has 260,000 miles of road. This means that Russia, on the basis of square miles, has only 5 per cent., and on the basis of population, only 10 per cent., of the railway mileage of the United States. This has been fully discussed, and its importance understood, in Russia; and it seems to be considered as the initial problem to confront the country at the close of the war. The government commission has already examined and sanctioned the building of a total of 16,776 versts, at an estimated cost of 1,466,000,000 roubles, and at the beginning of the present year this program was further enlarged by the sanctioning of an additional 3000 versts, at a cost of 266,000,000 roubles. So the country is already officially pledged to the construction of about 20,000 versts, or 13,333 miles, while projects are under consideration for official action that

will bring this up to about 17,000 miles, at an estimated cost of over a billion dollars.

It is the declared purpose of the government, provided capital can be obtained from the international money markets, to enter upon a policy of construction that would produce approximately 5000 miles per year. It is highly improbable that any such extensive program can be carried out, with the result that only those projects presenting the most attractive opportunities to capital will be taken up. What this means to the steel industry in Russia is apparent when we consider that each mile of road requires approximately two hundred tons of metal. Furthermore, the existing railroads, while well constructed, are designed to bear only a light unit of transportation. With long hauls and heavy traffic, Russia is being forced to the large unit of transportation adopted in this country, which will require re-laying the existing roads with heavier rails and the strengthening of all right-of-way structures. It will be prohibitively expensive for Russia to import railway metal, owing to the high cost of transportation, therefore the pace of her railway development will be determined not only by the readiness with which capital is obtained, but by the extent and speed of the enlargement of the steel industry. The country is fairly well supplied with coal, and it has iron ore in very great abundance. At the present time the development of both coal and iron is by unrelated and comparatively small units; adequate and economical results will not be obtained until the whole industry is organized along comprehensive

lines and the raw materials linked together by special transportation facilities.

The Steel and Coal Industries

In addition to soft coal, which Russia is seeking to conserve for the steel industry, the largest anthracite deposits in Europe are located in European Russia. The production of anthracite has been comparatively small. During the year ending July, 1914, the output was only about five million tons, although there was a shortage of fuel at Moscow, but 650 miles distant. The production of these coal fields has been by one-shaft mines, by small companies. There is no resident mining population, the work being done almost entirely by farmers coming to the mines at the season of the year when they are not employed upon their farms. As a result the cost of producing anthracite is about twice what it is in this country. The government has recently adopted the policy of conserving soft coal for the steel industries, and to that end has made regulations requiring the use of anthracite for all industrial boilers and railroads, after a certain date. This will greatly stimulate the use of anthracite and necessitate the placing of the mining upon a more comprehensive and economical basis.

The foregoing are simply isolated illustrations of the needs for capital in Russia. There are other important ones, such as hydro-electric development, municipal and interurban transportation, harbour works, canals and ship-building, and possibly still more im-

portant is the additional general working capital necessary to finance the incidental commerce and trade that is a part of a great progressive movement.

RUSSIA'S FINANCES AND COMMERCE

The Guaranty Trust Company of New York has published a brochure with the above title and has given me consent to incorporate extracts from it in my book. Russia's financial, agricultural, and manufacturing conditions, as they loom up at this time, October, 1916, are very important and interesting. Following are the extracts.

It is probable that Americans know less of Russia than they do of any other country with which they trade. We have learned little about her except through hostile powers whose advantage lay, for one reason or another, in dwelling on what was bad and in passing lightly over what was good in the Empire. Few of us have more than a vague realization of the great strides in industry and civic development made by the Russian people before the war.

It is undoubtedly wise in estimating the future of Russia to use the past as a measuring stick, but in doing so it is well to bear in mind the probable effects of the present war.

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The volume of export business which has been developed from the United States to Russia during the

present war is arousing among our bankers and manufacturers a spirit of very thoughtful interest as to the advisability and possibility of establishing the foothold they have gained, so that they may continue their connection after the restoration of peace.

In spite of the Revolution and the Japanese War the gold reserve in the Treasury and the State Bank increased from approximately 1,100,000,000 roubles in January, 1904, to approximately 2,175,000,000 roubles on December 31, 1913.

The following table shows the amount of public Russian debt at the nominal value of the securities outstanding at the end of each year from 1903 to 1913:

	<i>Roubles</i>		<i>Roubles</i>
1903	6,651,836,000	1909	9,054,619,000
1904	7,081,746,000	1910	9,030,206,000
1905	7,841,164,000	1911	8,957,875,000
1906	8,625,560,000	1912	8,858,054,000
1907	8,725,523,000	1913	8,824,523,000
1908	8,850,782,000		

Thus, after 1909, each year showed some reduction in the net amount of the outstanding debt of the Empire.

The following indicates the increase in receipts in ordinary state revenue in Russia:

	<i>Roubles</i>		<i>Roubles</i>
1867	415,000,000	1912	3,105,917,000
1897	1,416,000,000	1913	3,417,000,000
1908	2,418,000,000		

It is interesting to note that the first increase of one billion roubles after 1867 required thirty years, the second increase of one billion roubles between 1897 and 1908 required eleven years, while the third increase of one billion roubles between 1908 and 1913 required only five years.

For the year 1913 there was a general surplus of 69,600,000 roubles of all receipts both ordinary and extraordinary over all expenditures in the budget.

Deposits in Russian banks and state savings banks increased almost steadily from 2,500,000,000 roubles in 1904 to almost 6,000,000,000 roubles in 1913.

In the same period the number of State Savings Banks increased from 6417 to 8160, and the number of depositors increased from 4,854,000 to 8,597,000.

Per capita state expense of Russia as compared with other important European powers in 1903 and 1913 is indicated in the following tables:

	1903	1913
Germany	58.9	67.3
France	36.0	52.6
Austria-Hungary	27.7	42.1
Great Britain and Ireland	35.1	40.0
Italy	21.1	28.1
Russia	15.2	19.5

Per capita size of state debt of Russia as compared with other important European powers in 1903 and 1913 was as follows:

	1903	1913
France	291	308
Great Britain and Ireland	145	179
Italy	143	150
Germany	116	142
Austria-Hungary	115	132
Russia	48	52

The increase in her national debt should encourage the development of her vast but hitherto almost untouched natural resources, so that that debt may be promptly and easily paid.

The tremendous effort being put forth to manufacture munitions and supplies for her armies should mean the establishment of a domestic manufacturing organization incomparably superior to any that existed before the war.

The decrease in state revenue due to the abolition of the vodka traffic has been accompanied by an unparalleled increase in savings bank deposits and efficiency of labour.

The withdrawal of the Teutonic organization that, before the war, practically conducted the industry and finance of Russia at first almost paralysed the operation of the Empire, but taught the people the folly of depending in peace too much on citizens of a foreign country which might become at any time an enemy power.

Railway, Postal and Telegraph Service, etc.

The amount of freight carried by the railways of Russia increased from 164,484,000,000 lbs. in 1904 to

255,168,000,000 lbs. in 1912; during the same period the freight receipts increased from 457,000,000 roubles to 736,000,000 roubles.

The number of passengers transported on Russian railways increased from 107,500,000 in 1904 to 192,600,000 in 1912, and the cash receipts from passengers increased during the same period from 117,100,000 roubles to 193,000,000 roubles.

The revenue from state railways increased from 567,937,000 roubles in 1909 to 813,604,000 roubles in 1913.

In 1914 there were in course of construction 1907 $\frac{1}{3}$ miles of state railways at a cost of 427,611,505 roubles.

In addition to the state railways, the total length of joint-stock and private railways authorized for construction in 1913 and 1914 was 8218 miles at a cost of 977,394,062 roubles.

It is true that the financing of many of these joint-stock and private railway companies has never been completed owing to the war and other causes, but the figures indicate the activity in railway construction which existed before the outbreak of hostilities.

The share of the state in the profits of certain privately owned railway companies increased from 1,720,000 roubles in 1909 to 26,584,000 roubles in 1913.

The income from postal revenue increased from 58,176,000 roubles in 1909 to 79,065,000 roubles in 1913.

The income from telegraph and telephone revenue increased from 29,613,000 roubles in 1909 to 40,733,000 roubles in 1913.

Agricultural Products

A comparative table of the production of four cereals in the United States and Russia in the year 1913 follows:

	<i>Russia</i> Bushels	<i>United States</i> Bushels
Wheat	955,980,000	763,380,000
Oats	1,222,875,000	1,121,768,000
Barley	562,800,000	178,189,000
Rye	999,514,285	41,381,000

The harvest of potatoes in Russia for 1913 was 78,246,000,000 lbs. (1,304,100,000 bushels).

The output of sugar from the beet root in Russia in 1913-14 was 3,325,595,472 lbs. (1,662,797 tons).

The output of tobacco in Russia in 1913 was 248,472 pounds.

The output of cotton in Russia in 1913 and 1914 was 1,025,640 bales.

Attitude of the Russian Government towards the Development of Education and Industry as Evidenced by Appropriations

	1903 ROUBLES	1913 ROUBLES	Increase ROUBLES	Per Cent. of Increase
Government Railroads	416,300,000	591,700,000	175,400,000	42
Department of Trade Industry	40,200,000	60,900,000	20,700,000	51
Department of Transportation, exclusive of Government Rail- roads	32,900,000	52,800,000	19,900,000	61
Department of Posts and Tele- graphs	39,100,000	80,000,000	40,900,000	105
Department of National Edu- cation	39,400,000	142,900,000	103,500,000	263
Department of Agriculture	31,500,000	135,600,000	104,100,000	330

From the New York *Evening Sun*, January 19, 1917.

COUNT ILYA TOLSTOY TELLS THE STORY OF
THE GREEN LITTLE STICK PLANT-
ING THE WORD THAT WILL PUT
OUT THE FIRE—UNCHRIS-
TIAN TO KILL

Count Ilya Tolstoy, who resembles his father in his stature, blue eyes, nose, and beard, and is in the United States to expound the ideas of the great Russian novelist, says that the answer his father would give for the solution of the burning problems that vex the world today is in a word of four letters.

The failure to comprehend this word is responsible for the form patriotism takes and the European war. It is a word carved on a green little stick, which is said to be buried in the Yasnaya Polyana, and about which the Count talked in an interview today.

Count Tolstoy, moved by this word and a growing understanding of America, spoke out in a way that was unusual for a European on American soil for the first time. That very popular question, "What do you think of New York?" was not put to the Count in that form. His comment in answer to another question as to the similarity between America and Russia was gentle and sympathetic.

"America," he said, "is young, as young as Russia and equally unsophisticated. Your people are very impressionable, readily moved. It is in marked con-



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Miss Florence Fair Giving her Aid to Make the Russian Bazaar a Success.

trast with the terrible moral decline of old Europe in all domains of spiritual endeavour, art, music, literature, which was so prophetic of the present war. In many ways I feel that Russia and America are very close."

A RUSSIAN FAIRY STORY

Count Tolstoy has written a fairy story about the green little stick, a story which his father heard, one which concerns the woods where his father is buried. The story is all about the one all-important word—love.

"My story has no setting in time or space," said the Count today. "It was long ago when mills were on the spot and men dug ore from the depths of the earth. Ages passed. The soil became black, mixed with slag. Two boys roamed through the woods telling each other stories. They were talking of love, how all men will some day become brothers. Nikolenka wrote a word on a green little stick, and said that before men could become brothers this word must be known. That was ages ago, when the stick was buried, and the boy said that whoever found the stick would make all men happy.

"After the passage of time peasants came to the slope and dug a three-yard grave at the summit and the next day when a multitude of people gathered, they lowered the corpse of a gray, robust, old man. Behind the slope a hare builds his lair.

"Then night comes. The whole western horizon is purple-red with fire. The sky is bathed in blood.

War! Shadows of the oaks lie upon the snow when a ghost rises from the grave. In his hands he holds a little green stick. The ghost roams through houses, humble huts and hamlets, speaking the word to everybody and everybody understands. But the West still burns: is still aflame. The ghost hurries his steps to the westward. Confused and disconcerted people rush by. He wanted to tell them the word, but his feeble voice was drowned by the roar of thunder in the fumes of smoke. After gazing long on the furnace the ghost wended his way back to the slope of the seven oaks. And the fire will be extinguished because the green little stick is there.

"I cannot express in any other way the message of my father to humanity. The ideas of Christ that were understood as my father understood them are eternal ideas. They are not ideas that change with time, so I cannot speak about what should be a message to the people with reference particularly to America. In such an effort I should be obliged to restrict my ideas. That is why I do not speak about peace between nations and the politics of nations—because the idea of Christ is wider. His teaching was not peace simply. His teaching was love. All political questions are changed by time and space and Christian ideas as my father understood them are eternal and they do not change with time. So I would say to Americans or any other people, the only way to understand my father's ideas is to rise to the height of a moral understanding of life in the terms of eternal truth, which were given as a guidance for all.

KROPOTKIN GRIEVES HIM

"I must say that I have been astonished by Prince Kropotkin, who has been many times quoted as saying that a defensive war is justifiable. I am very much astonished. He was very close to the ideas of my father, and I am sure my father would not approve any war because his views on war were the result of his understanding of the gospel, of the idea of love and non-resistance.

"After The Hague Conference he said that it had become evident that so long as there existed governments with troops the abolition of wars and of armaments would be impossible. These words sound as though they were very close to all Europe, which now seems to wish the abolition of militarism.

"I am here to speak now at a time when the ideas of Christ have been forgotten. I find it my duty to remember these ideas and the teachings of my father, which were the ideas of Christ.

"It is too deep a question to consider now whether the men in the war are in their hearts growing toward or further away from Christianity. But broadly speaking, one can only exclaim that men cannot be Christians who are engaged in killing others. How can one hold that men who are engaged in killing are Christians when Christianity itself is the principle of love. The only way to be a Christian would be to refuse to fight. As war is evil I do not believe the war can lead to any good, and I do not look forward to reforms as a result of the war."

Count Tolstoy's first lecture is scheduled for to night at Carnegie Hall.

"I am not unaware," he said, "that there is a very great spiritual movement in America, because I know my father had many friends here, and he received many, many letters showing that there are many people here who hold the same views on religion as he held."

He referred to the fact that his father was always more interested in America than in Europe, and to his own eagerness to understand America better by coming into close contact with the people in the workshops and conditions under which they labour.

Postscript

Postscript

JUST at the closing of the printers' work on this, book cablegrams from Petrograd came to us day and night with the startling revelation of a great revolution overtaking the Russian Government under the inspiration of a people believing that their day of redemption from a monarchical government has come. Upheld as they were by the Duma, Czar Nicholas peacefully surrendered his crown and decamped.

Never in the world's history has there been so great a triumph of democracy over aristocracy, of republicanism over a Kingdom with so little sacrifice of human life.

The Czar's quick, peaceful abdication of his throne, his unavoidably by hereditament, is evidence of a head and heart inherited from his father, Alexander the Third.

It is well known that the revolt was the resultant of the conviction that the Czar had purposed a separate treaty of peace with Germany.

Russia's emancipation from the dreadful scourge of intoxicants had changed their vodka-soaked, rum-dumb subjects to sober, clear-thinking, patriotic reformers, the force of whose nationalistic power, wrought through the Duma, has freed Russia from what threatened to be a surrender to Germany.

The following letter from my esteemed friend, Mr. Wharton Barker of Philadelphia, throws light upon the situation up to its date, March 21, 1917, and I am indeed pleased to have it in the conclusion of my story as it relates to Russia of today.

LETTER FROM WHARTON BARKER

March 21, 1917.

MY DEAR MR. FRANCIS B. REEVES:

Because you ask me to make a statement for publication in your book upon Russia about to issue, of my views of the cause and consequence of the revolution in that country, I do so. For forty-two years I have known Russia and Russians in a way open only to a very few Americans; in a way not open to Europeans at all. Because of German influences on the Emperor Alexander II. Russia was silent and inactive while Prussia fought and despoiled Denmark, Austria and France. Bismarck made Russians believe that an Imperial Germany must be to stop British aggressions



Photograph from Underwood & Underwood, N. Y.

Nicholas II, The Former Czar of Russia and his Family.

upon Russia, and so came the Triple Alliance of Germany, Russia and Austria immediately after the creation of the German Empire. German influence made Russia accept defeat at the Berlin conference after the war with Turkey and so the Treaty of San Stefano was cast aside and almost all that Russia had fought for was denied her. It was German influence that forced Count Witte to negotiate the famous German-Russian Commercial Treaty that reduced Russian manufacturers to almost ruin and that brought no relief to the Russian farmers. It was German threats that held in Russia armies that should have been sent to Asia to fight the Japanese and made the Czar Nicholas II. accept at the Portsmouth peace conference a peace of humiliation. It is not necessary to speak of more sinister German work, in international politics. The Russian Emperors, The Russian bureaucrats,—more properly called German-Russian bureaucrats,— have dominated for centuries the Russian government and policies, not only without, but also within, the Empire. The Army and the Navy have too often been used to further plans of the German intriguers who came to Russia with the German Princesses who became Empresses of Russia. All of these intriguers had to be given places of power and wealth and of course high standing at the Russian Imperial Court. So long as British statesmen, bankers and merchants were blind to the aggressions that they thought Russia made upon British rights, they did not see that when the Emperor Nicholas I., prior to the Crimean war, proposed the division of Turkey between Russia, France,

Great Britain and Italy, that he saw the German menace and sought to secure permanent peace from his proposal. When Edward VII. came to the throne of England he concluded not to be only a figurehead and, appreciating the German purpose to destroy the British Empire, he sought and succeeded in establishing the Entente between Great Britain, France and Russia and so came the alliance. When Germany failed because of the resistance of Belgium to overrun France before Russia could mobilize, Germans knew that defeat in the war was inevitable unless Russia was taken out of the alliance they fought. For more than a year the German entourage of the Emperor Nicholas II. has been hard at work to accomplish this end. Russians who believe that this German influence must be cast out have fought this Court intrigue until the climax was reached when they demanded the abdication of the Czar Nicholas II. and of other Romanoffs who were heirs to the throne, and the establishment in Russia of rule by the Duma, the creation of a democratic republic, with religious and civil liberty secured.

The whole Russian people knew that this internal condition could not be unless Germany and her allies were conquered and Prussian militarism destroyed and so they have pledged themselves to Great Britain, France, Italy, Belgium and Servia that they will continue the war with a vigour so sustained that victory for the allies will be sure.

The democrats of Great Britain, France and their allies know that victory for them in the great war is

sure because democrats are now and will continue to be in control of the government of Russia.

I believe this statement will answer your purpose.

Yours very truly,

WHARTON BARKER.

EVOLUTIONARY REVOLUTION

A good thing about the Russian revolution is that it is not revolutionary.

No reports come of confiscations or chateau burnings. The gutters of Petrograd are free of blood. There is no guillotine. The czarina, under suspicion as another Marie Antoinette, lives safely within her palace. Life and property are secure. The army is urged to greater loyalty to national self-defence.

The Russian people have rid themselves of the rule of an essentially alien autocracy. They have scattered the archives of the secret police. They have made a beginning toward eliminating internal race hatreds, and Russian, Pole, Finn, and Jew are to have equal rights. But so far—no further. The change is great, but Russia is not to be made over at once according to the principles of social revolutionists. A republic Russia may have, but a republic that the extreme Socialist fumes at as of the bourgeoisie. There are political democracy and liberalism, but not yet communism.

The less the haste of Russia the greater is likely to be her speed. If a Jacobin party shall arise and overthrow the Girondins of the Duma, it is almost certain a counter-revolution will occur, even as it occurred in

France. Liberty is beautiful, but to man order is the primal necessity. In the hard task of choosing between liberty and order the human animal selects order as of the greater value. The old conditions in Russia will never come back, but if there is to be a steady pressing forward toward the realization of the dream of social justice it is to be by recognizing the expediency of conservatism rather than by emphasizing radicalism. Man is many things, but never wholly consistent or rational, and the Russian shares the defect of the species. The way to attain 100 per cent. justice is to get 50 per cent., and then 60 per cent., and so on with gains whose slowness maddens the logical.

In America, where many victims of Russian autocracy have found refuge, a disposition exists to misread what has occurred and thus to lay the foundations for disillusionment. Liberalism won in Russia because it slowed up enough to get in step with the ideals of an army whose officers are of the classes and whose rank and file is largely composed of ignorant and superstitious peasants. The Russian intellectuals, having exploited theory, will do well if they play in practical affairs the rôle of opportunism. The evolutionary revolution of Russia is brilliantly successful, but its prospects will darken if its leaders accept the advice plentifully given to them by American friends. Realism is the keynote of Russian literature, and realism should be the central thought of Russian politics.—*The New York Globe*.

FOUR GOOD DEEDS OF THE CZAR

No event of the war has pleased us more than the news that Mr. Nicholas Romanov had retired to private life. We trust that he will be able to spend the rest of his life in peace and quietude, for as an individual he does not deserve the enmity which progressive Russians have felt toward him as a czar. Few czars have been better; most of them have been much worse. It is impossible to say in how far he has been personally responsible for the good and evil of his reign, but there are at least four acts that are ascribed to him for which Russia owes him a great debt of gratitude.

The first was the calling of The Hague Conference. This did not accomplish what he hoped for: the reduction of armaments, the elimination of the brutalities of war, and the maintenance of world peace, but it was a great step forward in the promotion of internationalism and the idea of it is now dominant in all plans for future peace.

The second was when he called the representatives of the people to assemble in a Duma. It may be said that this was forced upon him by a threat of revolution but, nevertheless, it was against the advice of the conservative court party that he made this concession to popular demand. The first Duma was a chaotic and incompetent body, but from it has grown the present level-headed and efficient parliament.

Thirdly, on the outbreak of the war he exercised his autocratic power and banished vodka from Russia. This meant, as his financial advisers pointed out, a

loss of nearly half a billion dollars just when money was most needed. But it was a wise act, for it saved the country much more than the cost of the liquor and made the people prosperous in spite of the war. That the revolution was effected with so little rioting was due to the elimination of alcohol.

Finally he deserves credit for the last act of his reign—his resignation. When he was met at the ancient free city of Pskov by the representatives of the Duma with an edict of abdication ready for him to sign, General Ivanov advised him to refuse, saying: "There is only one thing to be done. Open the Dvina gate and let the Germans clean out the canaille of the Duma." But the Czar said: "No, I will never betray my country to maintain my throne." Not so did Louis XVI. and Louis XVIII. and Francis Joseph and many and other sovereign act in similar situations.

Against the long list of crimes which are charged against czardom these four beneficent acts at least are to be credited to Nicholas II.

The Independent.

